The Pacific.

First Pure then Peaceable—without Partiality and without Hypocrisy.

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Religion, Education and General News.

It is the organ of no sect or party—started with no purpose of gain, and pledged to the great interests of religion and education—it commends itself to the consideration and support of every citizen of California.

REV. J. H. WARREN, EDITOR.

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THE FLOWERS OF GOD.

BY REV. J. G. LYONS, LL. D.

"Consider the lilies of the field."

The welcome flowers are blossoming
  In joyous troops revealed;
They lift their dewy buds and bells
  In garden, mead and field;
They lurk in every sunless path
  Where forest children tread;
They dot, like stars, the sacred turf
  Which lies above the dead.

They sport with every playful wind
  That airs the blooming trees,
And laugh on every fragrant bush,
  All full of toiling bees;
From the green marge of lake and stream,
  Fresh vale and mountain sod,
They look in gentle glory forth—
  The pure sweet flowers of God.

They come with genial airs and skies,
  In summer's golden prime,
And to the stricken world give back
  Lost Eden's blissful clime;
Outshining Solomon they come,
  And go fall soon away;
But yet, like him, they meekly breathe
  True wisdom while they stay.

If God, they whisper, smile on us,
  And bid us bloom and shine,
Does he not mark, O faithless man!
  Each wish and want of thine?
Think, too, what joys await in Heaven
  The blest of human birth,
When rapture such as woos the now
  Can reach the bad on earth!

Redeemer of a fallen race!
  Most merciful of Kings!
Thy hallowed words have clothed with power
  Those frail and beauteous things;
All taught by Thee, they yearly speak
  Their message of deep love,
Bidding us fix, for life and death,
  Our hearts and hopes above.

BIBLE AND POLITICS—REVIEW.

No. 6.

I come next to consider in pursuance of propositions before illustrated, whether there is anything in the Constitution of the State of California which restricts the power of the Legislature as to the question of the Bible-in-schools, a law for the better observance of the first day of the week, commonly called Sunday, and the appointing of Chaplains to the Legislature: and whether there is anything in that instrument which ignores Christianity as part of the common law and the foundation which underlies our whole system. I beg to repeat, it does not fall within my limits to discuss the *expediency* of any of the measures proposed. What I do propose is an inquiry into the constitutional argument attempted in this book. It is true the book deals in generalities, and seems to rely, mainly, on the Constitution of the United States, which, as I have shown, has nothing to do with the subject, but a full and fair discussion cannot be had without a critical examination of the Articles of our Constitution which bear upon the subject. They are the first and fourth sections of the declaration of rights, the second section of Art. 9, and section three of Art. 11. In connection with these provisions, is the Act adopting the common law, being chapter 95 of the Session laws of 1850, page 219. The first section of the declaration of Rights is, "All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty; acquiring, possessing and defending property; and pursuing and obtaining safety and happiness." This general declaration has no bearing on the points under discussion, and I should not have referred to it but that it is relied upon in the opinions of C. J. Terry and Judge Burnett, in the case ex parte Newman, 9, Cal. Rep. 503, of which, hereafter.

The fourth section of the declaration of rights is as follows: "The free exercise and enjoyment of religious profession and worship, without distinction or preference shall forever be allowed in this State; and no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State." Sec. 2 of Art. 9, "The Legislature shall encourage, by all suitable means, the promotion of intellectual, scientific, *moral* and agricultural improvement." The third section of Art. 11, prescribes the oath to be taken by all officers, and for our present purpose it is nearly in the form prescribed by the Constitution of the United States The Act entitled "An Act adopting the common law," passed April 18, 1850, is as follows: "The common law of England as far as it is not repugnant to, or inconsistent with, the Constitution of the United States, or the Constitution or laws of the State of California, shall be the rule of decision in all the courts of this State." In view of these several provisions of the Constitution, and this Act of the Legislature, is Christianity a part of the common law of this State? It is so, unless it is inconsistent with the Constitution of the United States, or the Constitution and laws of this State. That it is not inconsistent with the Constitution of the United States, we have already seen, and it only remains to inquire whether it is inconsistent with the laws and Constitution of California. The fourth section of the declaration of Rights granting the free exercise and enjoyment of religious profession and worship is the only material one so far as this question is concerned. Does the general recognition of Christianity interfere with the free exercise and enjoyment of religious profession and worship? The answer to this question seems so plain and clear as not to require illustration. All are not only permitted, but protected in the enjoyment of their own religious views and worship, and that this is so, does not in any manner prove that Christianity is not the basis upon which we build the superstructure of law and morals. He would be a *bold man* and would greatly exceed our Reverend author, who should aver or endeavor to maintain that Christianity is inconsistent or repugnant to our Federal or State Constitution. Unless it can be shown to be repugnant, it is a part of the law of the land. But there are various provisions distinctly and clearly recognising this system of religion. The oath required, recognises it. The exemption of Sundays from the period of ten days within which a bill must be returned to the Legislature by the Governor, recognises it; but above all, the Legislature are expressly authorised to encourage, by all suitable means, the *moral* improvement of the people. What is intended by moral improvement in this connection? Is it the morality of Mahometans, Mormons, Chinese, Buddhists, or Christian morality? When we regard the Constitution in the light of history, and endeavor *honestly* to ascertain its true meaning, this question can have but one answer. The morality of Christianity is the kind of morality which is recognised, and no reference was had in the minds of the framers of our Constitution to any other code. Religious liberty in its fullest extent is guaranteed, but when we come to inquire what is morality, where will you go to find it? There is no such thing as general, universal morality. What is moral in Turkey is condemned in California as licentious.—Where will you get your code of morals unless you resort to Christianity? When the Legislature, therefore, are enjoined to provide for the *moral improvement* of the people, no sane man can doubt that this moral improvement rests upon the basis of Christian morality. There is, therefore, nothing in the Constitution of this State which ignores Christianity, but many provisions which distinctly recognize it. The power of the Legislature over the subject of education, is, under our Constitution, complete, not only as an attribute of sovereignty, but as an express grant. The law confides the details, such as books to be used in schools, to Superintendents, Boards of of Education, and other subordinate tribunals. As regards the use of the Bible-in-schools, much unnecessary alarm is manifested by the author of this book. He seems to suppose there is to be a political effort to affect this question. In regard to the whole subject I submit there is much misapprehension. The Legislature has not, and probably will not, make any designation of the particular books to be used in schools. This matter is entirely confided to the local authorities. The only restriction on the subject is that found in sec. 33, of the "Act to establish, support and regulate common schools," passed May 3d, 1855. See Wood's Digest, page 673. That section is in these words:

"No books, tracts or papers of a sectarian or denominational character, shall be used or introduced in any school established under the provisions of this act; nor shall sectarian or denominational doctrines be taught therein." What books, tracts or papers come within the prohibition is left to the judgment of the local authorities. It is however entirely obvious that the meaning and intent of the Legislature was to guard the schools against the evils which would result from favoring any particular sect of Christians. It was not designed to ignore religion, because that is not the meaning or obvious import of the words. "Sectarian and denominational" are terms used to denote those entertaining different views of the same religion. There are sects among the Mahometans, all derive or profess to derive their doctrines from the Koran. There are different sects among the Bramins, and when the term sect is used it is intended to designate the different views of religionists who derive their faith from a common source. The terms as used in this act, mean the various Christian sects who differ in their views of what the Bible really teaches. To call the Bible a sectarian or denominational book, is, in reference to the true meaning of this law, arrant nonsense, and no candid man can give any such interpretation to the statute. It is said in the book I am reviewing, where an entire district were willing to have the Bible, there it might with propriety be introduced. This concedes the whole argument, because if illegal and unconstitutional no consent could excuse the infraction of law. No unanimity of opinion however great can make that right which is illegal and unconstitutional. The Catholics deem our system of education irreligious and infidel, because religion is no part of our educational system.—They differ from us in this, that with them the Church is the interpreter, and with us there is the right and duty of private judgment. It is obvious that with Catholics the Bible could not form a school book, or book of general reading, unless accompanied by the interpretation of the church, because otherwise, heresy and schism might intervene. This is not because the Bible is a sectarian book, but because one sect assumes the sole right of interpretation. It may therefore be inexpedient in some localities for this reason, to bring the Bible into schools, but this does not affect the question I am discussing, as to the legal and constitutional right of the public authorities to make the Bible a school book, if they deem it best. It is a book of which no one aiming at even a common education should be ignorant. I refer merely to its literary merits, to its moral principles, and to the rules of life and conduct contained in it. I adprehend it would be entirely legal to have the Koran read in our schools, if its literary merits were such as to recommend it to those having the supervision of such matters, unless it should be found to contain matter licentious and immoral. It is not a sectarian book, but a book the interpretation of which has given rise to sects.

It is said however in relation to this matter, that taxation and representation should be reciprocal, and as the introduction of the Bible into the schools would prevent Catholics, and perhaps other sectaries from availing themselves of the benefits of a free school education it would be illegal and unconstitutional. The point made in the book, if I understand it, is that no person should be taxed unless they can avail themselves of the benefit. This seems to be what our Rev'd author understands by *taxation* and *representation*. This argument proves too much, for if no one is to be taxed except those that can avail themselves of the benefit, then all our *old batchelors* and *old maids* should be exempt from taxation, as the legal presumption is, in the absence of proof to the contrary, that they have no children to educate. More than one half of the taxes of this city are paid by unmarried persons and non-residents who cannot derive any direct benefit from the schools. The indirect advantages are the same to all classes whether they have children and omit to send for any cause, or whether they are without them. In no view of the matter so far as the school tax is concerned is the assessment personal. It is a tax on property by whomsoever held, and in respect to such property the burthen is imposed. There are a great variety of matters for the support and maintenance of which taxes are imposed where the tax-payer cannot participate in the benefits directly, but which regard the general welfare, and for which property is assessed. Many owners of property do not derive any direct benefits from lights, police arrangements for night-watch and other matters. This plank in the argument of our Rev'd friend is too narrow to stand upon. The only constitutional requirement, is that all taxation shall be equal, that there shall not be any unjust discriminations, and all property shall sustain its fair proportion of the burthen. It cannot be claimed that the fourth article of the bill of rights affects this question. "The free exercise and enjoyment of religious profession and worship" are guaranteed. Whether the Bible is read in schools in no manner interferes with the free exercise of religious profession or worship. If all books treating on moral or religious (not sectarian) subjects are excluded, the schools will have a barren literature. The great poem of Milton would be excluded and portions of Shakespear might be expunged. There is no constitutional limit on this subject. The law before cited guards against merely sectarian or denominational teaching, that is, the schools shall not be a place for proselyting. In the great diversity of religious faith this would be destruction to the system.

I have done with the legal argument as to the introduction or exclusion of the Bible in our public schools. As to the expediency of the thing it is conceded by me there may be at present grave donbts. That we need the religious element in the formation of character, all will concede, and it may be safely asserted that so far as protestants are concerned, they are now and will be likely to remain without any adequate provision to supply this want. The Catholics are better off. They have missionaries, societies, &c., devoted to the business of education, and from the nature of their faith it is with them a conscientious requirement that education should include to some extent their dogmatic theology. Our common schools with or without the Bible does not meet the requirements of the Roman church and under our system never can.

As to the power to pass laws for the better observance of the first day of the week, commonly called Sunday, I will consider in my next and closing number.

LAYMAN.

Tent Preaching.

The N. Y. *Evangelist* of June 2d, remarks: "From present appearances, this new device for reaching the masses (tent preaching) is to be extensively carried out during the present season. In addition to the tent now in use in Philadelphia, that which is at present at Norristown, designed for the country, and that for sometime in service at Cincinnati, arrangements have been made for one in New York, and another for Somerville, Ky." We believe one is also to be employed in New Orleans.

How about California? The Boston *Congregationalist* of May 20. has the following notice:

"A new Union Tabernacle Tent, considerably larger than the one used last year, was set apart for Divine worship, on Sunday, the 7th inst., at Philadelphia. Thirty-four clergymen and two laymen, representing all the evangelical denominations in the city, participated in the dedicatory exercises. The old tent has been sent abroad to carry church privileges into destitute portions of the State, whilst it is hoped the influence of the new one may be blessed in the city. At present there is to be preaching in it every Monday, Tuesday, Thursday, and Friday night, by ministers of various evangelical denominations; and on Wednesday evenings the services will be conducted by laymen. On Saturday afternoons, at 5 o'clock, meetings will be held for the children.

A WORD FOR THE OUTCAST.

Oh! do not break that bruised reed,
  Whose head so lowly bends;
Her very inmost heart hath need
  Of comfort now, and friends.

Say not, "She's worthless!" Who can tell
  The misery of that hour,
When "let alone" by God, she fell
  Into temptation's power?

Perhaps had oil been kindly pour'd
  Into the festering wound,
Her eye, now bent on earth, had soar'd
  To brighter worlds around!

Drive not the "fallen" from your door,
  Though you the crime condemn,
Say, "Sister, go, and sin no more!"
  Whom do you follow then?

For sure I am one, kindly word
  Spoken in deep distress,
Will win a blessing from our God,
  And make dark sorrows less.

Whilst words of anger or reproof,
  Can neither soothe nor save;
And driven from each friendly roof,
  Her only rest's the grave!

From the New Englander.

Unchastity.

Continued.

The best efforts of government and the church to restrain unchastity, will be futile, without the influence of HOME. The causes of this vice are undoubtedly to be looked for in the family, and there, if anywhere, it must be cured. Parents are naturally inclined to throw the blame of profligacy in their own children upon external temptations, or vicious social arrangements, when in the large majority of cases they are themselves responsible. The stringent enactments of the strongest government and the wisest teachings of our holy religion will avail nothing, when the domestic altar is defiled, and the household god is an obscene idol. Instances occur indeed where a child breaks loose from the best nurture, and becomes a demon, but these are the rare exceptions of an universal rule.

The domestic order and the household arrangements have the power of a climate over spiritual life and health, and in a pure atmosphere the virtues expand harmoniously and grow sturdy. The provocatives to indelicacy should be sternly excluded from every Christian home. We regard with suspicion the reviving taste for what is called "art," which within a few years has crowded our parlors with statuettes, and made the business of the virtuoso a lucrative trade. This *revival* of the fine arts grates upon our ear, when we recall the themes of the classic age and their representation; we should rather hear of the *renewal* of art and its conformity to Christian morality. We confess to no great respect for galleries where the young are introduced to pictures whose actual realization would subject to a trial for indecent exposure, and although not prudish we dread the contamination of engravings, which are adapted to the manners of the French court in the sixteenth century. We admire the elegance and enjoy the comforts of a modern parlor, but when its luxurious upholstery is arranged to display the nude figure in marble or Parian ware, or the copy of Titian, we sigh for the sanded floor and shining platters of the kitchen in the ancient homestead. The domestic carpet, the plain furniture, the evergreens in the open fire-place of the keeping-room in olden time, breathing simplicity and purity, can be ill exchanged for the heavy perfume and the costly drapery in these modern bowers of Beulah.

Care should also be exercised in respect to the character and deportment of the domestics who are employed, since they are often the corrupters of the children committed to their charge, and the vile teachers of foul iniquity. Parents must remember that God has committed to them the nurture of their own children, and will hold them accountable for the performance of this sacred trust. Whatever else is relinquished, the oversight of our offspring should never be delegated to others. The mother who hires a servant to take care of her babes and then spends her days on the public promenade in gossip, or in literary pursuits, or even in religious meetings, may discover too late that she has lost her jewels, and retains only a worthless casket. Children are to be nurtured, not dressed and sent to school, and they must find at home the sympathy and affection for which they yearn, and have presented there the beauty of a holy life, into which their souls are to be conformed.

We confess a distrust of boarding-school education, especially for those in early youth, whose habits and principles are in the sap, and have not become firm of texture. The providential loss of proper guardianship may justify an exile, and when a child has been matured under parental discipline, a year of such exposure may be an appropriate introduction to the responsibilities of the adult; but to suffer a young girl to leave a mother's arms and a father's eye for the crowded school-room and the strange companionship of such an institution, is exchanging the cradle of the chamber for the cot of the foundling hospital. Nor is the influence of home merely a silent power, the dewy baptism of purity and love, but duty should be wisely inculcated and the soul trained in virtue by precept. The fact is significant that either extreme, of wealth or poverty, engenders unchastity. The reasons are obvious, because in the former case indolence, and in the latter destitution, produce the same baneful results, and this suggests an important lesson on the necessity of training woman to find in work, respectability. We abundantly sympathize with the attempts to open new avenues for female industry, and should rejoice in her introduction to all stations for which she is physically qualified, but we are disposed to think that this end is not to be accomplished by resolution or legislation, not even by the consent of employers, but by a change of female sentiment as to the dignity of such offices. If we are not greatly in error, there has been a serious lapse during the last few years in the opinion of woman herself, notwithstanding the public clamor by certain of the sex for the political rights of freemen. Many females do not willingly engage in any manual service, and anticipate release from toil, as the earthly paradise of their hopes and desires. Even the high office of instruction is regarded as a drudgery, while very few have any conception of being useful in a quiet, unostentatious industry. Female education is far too much the attainment of *accomplishments*, not the training for service and trusts. Mothers insist that their daughters shall finger the piano, but not to knead bread; to talk French under the teachings of a German governess, but not to cut their own garments. The woman who can do her own washing, if necessary, and is not ashamed of it, has a higher respectability than the leader of ton, or the graceful image at the head of a supper table. Our daughters ought to be educated with the ambition of being useful in the household, to relieve rather than increase the burdens of the family. Nor is this inconsistent with the best mental discipline; yet even if some branches of polite literature must be sacrificed, if the maiden must relinquish Italian or the guitar, to attain the virtue of self-respect and the ability to work, we heartily respond to the lesson of the verse,

> "Be *good*, sweet maid, and let who will be *clever*,
> Do noble deeds, not dream them all day long,
> So shalt thou make life, death, and the vast forever,
> One grand sweet song."

The self-respect and independence thus produced are the surest defense against temptation, and cultivate the noblest qualities. Above all, should a woman be taught that she is responsible for her own character and conduct, and thrt the contempt with which a loss of virtue is treated has its foundation in a correct conception of the relations and obligations of the sex. The virtuous woman is above solicitation, and when the fall from purity is extenuated on the plea of feminine weakness, the palliation is an accusation. The assumption is a calumny, taking for granted that woman can never be trusted, and would justify Turkish seclusion, and the keepers of the harem. We had hoped that in this age such an estimate of the sex was impossible, and yet we have read within a few weeks the grossest lust, apologized for from the sweetness and gentleness of the being who had yielded. Daughters of a Christian land—be not beguiled by such a delusion, but remember always that God has entrusted you with the maintainance of virtue in simple reliance upon His grace. Your innocence is your shield, and you can walk fearlessly through peril, unharmed, if you look up for guidance, and strive to obey the precepts of His blessed gospel.

The domestic training which we have described is the strongest bulwark of national purity, for in such homes the sentiment deepens into a principle, and the fountains are healed; woman is thereby elevated and ennobled, and profligacy is forced to hide itself and flee into distant places.

Our hearts respond tearfully to the miseries which ruin multitudes annually, when we learn of villains who by fair promises overcome the hitherto innocent, and then forsake their victims; when we read of the horrible destitution, which has led others to sacrifice themselves to relieve not merely their own wants, but to deliver a sister or child from starvation; we shudder at the fiendish rapacity of husbands and parents who are enriched by the pollution of wives and daughters; we are astounded at the unrelenting hate of a mother who turns from her poor the erring though penitent child and compels her to become a prostitute; but this commiseration constrains us to urge more zealously the necessity of cultivating in woman herself the sense of her own responsibility; and to denounce more indignantly as both false and perilous, the notion that the lapse from virtue is to be regarded as venial and even excusable. Such a tenet is a libel on American women; and if adopted, would permit and create the profligacy of imperial Rome. Woe to the land where the women are slaves, and they have no homes!

Nothing that has been said conflicts in the least with the treatment which the gospel of Christ enjoins towards the penitent. We believe that there is no temporal salvation for the abandoned, except in the renewal of the Holy Ghost, and that the labors of those who seek their reformation should be directed to awaken the hope of again attaining self-respect, through forgiveness and acceptance by Him who blessed the sinning but weeping outcast kneeling at His feet.

We have written to little purpose if the reader has not been persuaded that the vice of unchastity threatens society at the present moment with fearful woes, and that every patriotic and philanthropic feeling should be enlisted in checking the progress of the pestilence, which would destroy peace and purity. We have endeavored to direct attention to the proper functions of government, the church, and especially of the family, in arresting the plague. Nothing will however be accomplished, until the public sentiment is toned into harmony with truth and chastity. The individual conscience must be quickened, and the pure minded must exert themselves in behalf of virtur, or the demoralization will extend, until we find ourselves past recovery from this moral corruption.

Much has been said of late about the inherent force of race. The Anglo-Saxon boasts his blood, and claims supremacy over humanity, appealing proudly to his career of conquest in both hemispheres, while the North American Indian and the Mexican fade before his progress as the leaves of the last season are exterminated by the opening buds of to-day.—The disturbance of such complacency would be an ungracious task, and indeed there is a strong showing in its support, but it behooves the dominant race to search after the source of their strength, lest, like Samson, they be shorn of their locks, and compelled to grind in the mill of the Philistines.

The earliest allusions to the Germanic people in the annals of history, describe them as barbarians possessing the singular grace of *chastity*. They, in that ancient day, astonished the Romans by their reverence for woman; and ministers of their religion were priestesses. Divorce was hardly known among them, and adultery and fornication were capital offenses. This was the race which conquered the Roman after his thousand years of imperial dominion, when he had sunk into the mire of debauchery. The Anglo-Saxons who exterminated the lewd and savage Britons were a branch of this family, and held the marital rights in such esteem, that they compelled the adulteress to elect between suicide or death by torture, then burning her body to ashes, executed on the spot her partner in guilt. This race originated the chivalry of the middle ages, with its devotion to the female sex, wreathing in its crowns the laurel of valor and the lily of chastity. Hence sprung the *Puritans*, and the *English Home*, and our *Pilgrim Fathers*. The hiding of power in the race is CHASTITY. This endows our blood with the royal prerogative which masters others, through its infusion either extinguishing or combining and elevating. When however the virtue that has conferred manly vigor is polluted—when the *cavaliere servente* of the Italian becomes an attendant upon our wives—when the laxity of French morals governs our legislation—when fornication is protected, and adultery unpunished—when the faithless spouse is pitied but not condemned, Samson has fallen into the embrace of Delilah and his locks are shorn. The nation will awake from the debauch a captive, whose doom can be read in the silent streets of Pompeii and among the ruins of the Coliseum.

First Things.

Benjamin Franklin gave this advice, which we have followed with the results given below: "I would advise you to read with a pen in your hand, and enter in a little book short hints of what you find that is curious, or may be useful."

The first carriage said to be built in America, was made in Dorchester, Mass., by a man named White, for a private gentleman in Boston. It was copied from an English chariot, though much lighter, and was a credit to its maker. It was, however, found that from the difficulty of procuring material, and high wages, it was expedient and cheaper to order them from England and France.

The first stage coach to Boston from New York, started the 24th of June, 1772, from the "Fresh Water." It was to leave each terminus once a fortnight. The fare was 4d., New York currency, per mile. It reached Hartford, Conn., in two days, and Boston in two more. The proprietors promised a weekly stage, "if encouraged."

The first grand jury in America met at Boston, September 1st, 1635, and presented one hundred offences.

The first insurance office in New England was established in Boston in 1724.

The earliest institution for savings of any kind, was established in Berne, Switzerland, in 1787.

The first attempt to establish a post office system in the American colonies, was made in 1603 by one Thomas Neale, to whom a royal patent for this purpose had been issued; but his arrangements were very limited and imperfect. The utmost contemplated by Neale was a post office in each country, and his actual operations came far short of this.

Henry Cruger was the first American who sat in the British House of Commons. In 1773 he was elected one of the two representatives of Liverpool in Parliament, his colleague being Edmund Burke. He defended America during the American war, and upon his return to New York, after the peace, was elected to the State Senate, while he was still a member of the British House of Commons, his term of service not having expired.

The first Methodist Chapel erected in the world, was built in Bristol, England, in May, 1739.

The first mint in the United States, was put in operation in 1793, and from that time until 1857, the whole amount of gold coined was valued at $481,422,078 70; value of silver coinage, $107,527,917 58; value of copper coins, $1,662,823 55; making the value of the whole coinage, $589,612,719 78. The whole number of pieces coined in this time, was 628,640,490.

The first iron rafts for a road bed, were laid down at Whitehaven, England, in 1738. This cast-iron road was called a "plate way," from the plate-like form in which the rails were cast.

The first actual model of a steam carriage, of which we have any written account, was constructed by a Frenchman named Cugnot, who exhibited it before the Marshal de Saxe in 1793. The first English model of a steam carriage was made in 1784, by William Murdoch, the friend and assistant of Watt.

The first Normal school on this side the Atlantic, was established in Lexington in 1839.

The first degree of doctor of divinity ever conferred at Harvard, was conferred upon Rev. Increase Mather, in 1702, then President of the University.

The first agricultural association which was formed in this country, was known as the "Philadelphia Society for promoting Agriculture," established in 1785. Premiums were awarded for the improvement of certain articles of domestic manufacture, and a Mr. Matthewson, of Rhode Island, received a gold medal for the best sample and greatest quantity of cheese exhibited.

The first cattle show held in this country, was held in Pittsfield, Mass., in October, 1810, and from this era sprang the system of agricultural societies and shows, as they exist at present, in most parts of the United States.—*Boston Transcript.*

The Pacific.

SAN FRANCISCO:
THURSDAY MORNING, JULY 14, 1859.

Traveling Agent.—Mr. R. H. Cady, is our authorised agent to solicit and receive subscriptions for this paper. We bespeak for him a ready welcome wherever he may go.

ENLARGEMENT.

How is the Pacific prospering? is a question that we hear every day. We thank our friends for the interest they feel in its prosperity. We thank those, too, who by their prompt remittances of late, have contributed so materially to its welfare. We thank all those ministers, who by personal effort have added new names to our subscription list. To all, therefore, whom it may concern, we are happy to say, that unless prevented by some unforeseen calamity, the Pacific will shortly make its appearance in an enlarged and improved edition. At the rate we are now prospering, we shall delay the change, probably, only long enough to work up the stock of paper we have on hand. This statement, we presume, will be as gratifying to enquiring friends, as it is to us to communicate it.

In this place it may be well enough to add, that we have sent into the field to canvass for subscribers, an agent whom we can most cordially recommend to all who take an interest in the paper, as one every way worthy of their hearty approval and co-operation. In connection with his labors we would *once* more urge our friends to double their efforts that we may double our circulation. The necessity, apart from all pecuniary considerations, for reaching the masses at this very time, must appear to all. We have no Sabbath, as a people, and we are told it is unconstitutional to have one;—we have no Chaplains in our Legislature, and we are told it is unconstitutional to open the doors of the Senate and the Assembly to let them in: we are told, furthermore, that it is unconstitutional and downright usurpation of power by sectarians, to put the Bible in our common schools:—we are told that the State knows no God, recognizes no religion; that Christianity is no more in its mind or eye than Mahomedanism, Budhism, Mormonism, or any religion, however dark, Paganish or devilish. This is wrong; it is subversive of good government, pernicious to the best interests of society. Against all this, this journal will never cease to lift its voice in strong protest—array its power in earnest war, till righteousness, truth, and the gospel gain the victory. It was raised up almost in the very beginning of our career as a State to do a work for Christ. Started with no object or hope of gain, Providence has wonderfully sustained it, and frequently preserved it from stopping or faltering in its work. God has blessed it with true and tried friends in its darkest days. We feel that all who are right, who have taken sides, with the few it may be, to labor and toil, to pray and hope for California's true and glorious destiny, are the friends of the paper. We look to them, therefore, for countenance and unmistakable sympathy and support. We can safely and consistently appeal, at least, to the religious community of the Pacific coast, to every well wisher of California, as an *unsectarian, independent and Catholic*-Protestant paper, for co-operation. The interests of the church of Christ, wherever found, and however they are to be advanced and built up, shall be the interests of this journal. While no sect can claim its columns by virtue of any exclusive right, yet the Presbyterian and Congregationalist will always find them open, free, welcome for their utterances and proceedings—the Baptist and the Episcopalian will find it an ally in time to come as in times past, co-operating with them in every great and good work, to do more with them than simply bid them "God speed." With the Methodists we shall work heartily side by side to provoke and be provoked unto good works.

The cause of Education, in all its interests and details, from the Common School to the University, we zealously espouse and make our own. To temperance and every true reform we pledge ourselves. Those who labor for the orphan and the friendless shall never want for our earnest and warmest sympathy. To supply a literature for the family, at once instructive, pure and entertaining; to chronicle passing events as they throng upon us day by day, and to map out the moral movements of the world, will be our great ambition. With your aid, we *can* and *shall* succeed.

In view of all that needed to be said and done, we have scarcely held our patience when we have felt ourselves so straitened for utterance. We have waited and longed for an enlargement. None will prize it more than ourselves. As our means, therefore, for good will be enhanced, we desire to reach hundreds where now we visit tens. "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified."

California News via Boston.—The Boston *Congregationalist*, of late date, under the head of "News Items," has the following:

> There is an association of young men in Grass Valley, California, called the anti-cursing club.—Each member pays twenty-five cents into the treasury every time he swears, and already the funds thus raised have enabled the club to buy a pew in one of the churches. This plan for aiding the Gospel by breaking the law could only have originated in California.

Will Br. Kellogg, or some other friend in Grass Valley give us some more information on this subject for the benefit of other places where the Gospel needs to be aided! If California has originated so novel a plan for doing good the world ought to know it.

Lotteries, &c will receive notice next week.

A SCRAP OF HISTORY.

In our last weeks issue, we published entire the extraordinary article of a Catholic journal headed—"The Common Schools no American Institution." In it a few historical statements were made; such as, that in Europe the common school system was not a century old, and in America not over thirty years; that in this country, the system owed its origin to Frances Wright, Robert Dale Owen and other foreigners; in Europe to Voltaire, Talleyrand, Rosseau, Fourier, Robespierre and St Simon. To Washington and his compatriots it was unknown; in fact, "seventy years ago," we are plainly told, "when our fundamental rights were legislated on, this theory was as yet unheard of." In answer to these statements, we made use of Father Kerrigan's own words that the Church of Rome had first established common schools, and noted besides a few historical facts, to wit: the recommendation of the Council of Vaison in 529, the Synod of Mentz in 800, a Council at Rome in 836, the Council of Lateran in 1179, Council of Lyons in 1245, for the establishment of public schools. We admit that these Councils did not contemplate the education of the masses, but their efforts contained the germ of the common school system of our time, and it has been well said that the popular or common school thus originated as an outgrowth of the Christian church. We also brought forward the fact that Luther, his coadjutors and successors labored in the same cause. With the aid of Melancthon, the Saxon school system, as it is called, was drawn up by him. Also, that Massachusetts, in 1647, legislated for the establishment of "the free public school, (the common school of our time."—That Connecticut had engaged in this work earlier than this. The funds for the support of the town school of Hartford, were voted from the town treasury. In 1643, a vote was passed, which in its spirit still governs the educational system of the State, "that the town shall pay for the schooling of the poor, and for all deficiencies" In 1670, the Governor of Connecticut reported "one-fourth of the annual revenue of the colony is laid out in maintaining free (common) schools for the education of our children."

While they were yet colonies, Vermont and New Hampshire followed the example of the older colonies of Massachusetts and Connecticut. From New England the system extended into New York, Pennsylvania, Ohio and other States.* We do not charge ignorance upon the editor of the *Banner* or of the *Monitor*, the first for making, the other for endorsing statements so flatly contradicted by well authenticated historical facts. We cannot conceive what object any man can have, to make, with so much brazen assurance, statements, which the dullest school boy of the land can explode by simple reference to the histories of the land, with which, by the by, the whole country is filled. It surely cannot be that Catholic editors have got to believe that the people have become so demented, that they can safely, without any contradiction, make the stupidest historical forgeries that brass can conceive. We know that the editors know better than to believe that the common school system of America owes its origin to Robert Dale Owen, and other foreigners. They have read history to better purpose than to stultify themselves with the idea that common schoolism is not over thirty years old in this country. And yet the assertion is made in broad terms, we cannot say in unqualified terms altogether.—Through the entire article the shrewdest Jesuitism, on close and careful perusal, becomes transparent.

The design of this remarkable document is to load down the common school system with odium and crush it out. The attack is boldly made against it as anti-Christian and anti-American. The names of Washington, Franklin, Webster, Clay, Calhoun and others are arrayed against it as though they did in fact, or would, were they living, repudiate it as subversive of the true interests and perpetuity of the Republic. The boldness, the unheard of brazen faced boldness and presumption with which history itself is attacked crossed, belied, is calculated to take many by surprise, and to leave an impression that perhaps it is really so. The audacity and unscrupulousness of the editor is relied upon to make such impression, in room of a thousand meek suggestions or apologetic remarks and inquiries. Men will say, he would not dare make such assertions without authority, and without further inquiry take it for granted that there is more or less truth on his side. We say there is no truth in it. The attempt to make Fourierism and the common school system one and the same thing, will need only the unmasking, to give it the death blow. Is this we would respectfully ask the *Monitor*, the sponsor of the *Banner*, is this the object in view? In speaking of the common school system, does the *Banner* mean by it, the Spartan idea of the State owning property in children? If it does, America will be indebted to a demented *savant* for a new idea, and we hesitate not to say, judging from the well known liberality and enthusiastic impulses of the American people; that for this extraordinary acquisition to the great Cyclopædia of facts for the people; a significant medal, struck off, perhaps on a tan-colored vellum of some papal *bull*, will be voted. The common school system of America and Fourierism, identical? A teaching State, and the Spartan doctrine of property in children, inseparable? Well may the genius that made the discovery be immortalised, if not by monuments of enduring marble by at least, first rate parchment medallions. Ah! it is hard to disguise the fact, that in this bold but wretched attempt to bring into contempt the free schools of our glorious Union, by clouding them with the names of Voltaire, Robespierre, Talleyrand, St. Simon, Robert Dale Owen, Frances Wright, Fourrier and others, is covered a determined purpose, a sworn opposition against the free schools of America. And why? Not because the Bible is, or is not in them; but because the system of free schools, is a power, before which *the* infallible church must fall. Both cannot live together.

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*Vide New Amer. Cyclo, Art. Common Schools.

LET YOUR LIGHT SO SHINE.

At our request the following communication was prepared for publication. Many Christian readers will know how to sympathize with those whose trial, it was to maintain a good confession before men, from whom they could not live apart. The trial was turned into rejoicing. These brethren are now enjoying the satisfaction of having done a great duty, and as long as they live will thank God that strength was given them "to let their light *so* shine," as to convince men that religion is a reality—a power. Would that all Christians coming to California, instead of falling by the way, into the current of impiety which always sets in with such sweeping tide into California, would begin at once bearing testimony for their Lord. There is no such thing as throwing away or losing light though all around may be ever so dark or wicked.

Mr. Editor:—Having recently arrived in the steamer Washington after a passage of 187 days from New York, I have no doubt, that it would be interesting as well as encouraging to your readers, for me to give a brief account of how a few of us managed through the blessing of God to turn our tedious voyage to good account. There were about 250 passengers on board, composed of Americans, English, Irish, French, Germans and Italians. Immediately after leaving New York, we found there were eight members of Protestant churches in the cabin and three in the steerage. The rest were mostly Jews, Romanists, Spiritualists, Deists and Atheists, with the exception of a few young men, who had a respect for religion, but no experimental knowledge of it. We thought at once of endeavoring to obey the injunctions of our Divine Master, by letting our light shine and striving to do some good for those who had embarked with us. The officers of the ship were not pious men, but Capt. Welch, being willing to accede to any proposal which might tend to our comfort upon the voyage before us, cordially granted us the privilege of holding a meeting upon the evening of the first Sabbath in the hurricane-house. We met accordingly and had a very good attendance, but unfortunately, through some misunderstanding of one of the officers and a plan of one of our enemies, the meeting was very abruptly broken up while in the midst of our worship. This produced considerable indignation among our friends and had a tendency at first to dishearten us, but upon a written appeal to Capt. Welch, we received a very gentlemanly answer, expressing his regret of the circumstance and promising that the like should not occur again. As our Sabbaths after that, were spent in port till after we left Kingston upon the 3d of January, we had no more meetings till then, when, with the Captain's sanction, we established a daily prayer meeting in the second cabin, to be held every morning from half past eight to half past nine. The eight of us engaged in it were to take our regular turns in leading the meeting. This was punctually kept up amidst many difficulties and trials and in spite of all opposition till our arrival at this port upon the 2d of July. Our place of worship was a couple of small rooms adjacent to each other in the second cabin, which were so intollerably hot at times during our passage through the tropical regions, as to be far from comfortable. There were also a number of skeptics who were decidedly opposed to our meetings, and tried every plan which could be devised to break us down; they would sometimes meet in our hearing and while we would be engaged in worship, they would be singing some uncouth song, or cursing aloud. These things instead of disheartening us, strengthened our faith and made us more determined to serve the Lord, and now for one, I can truly say that I am thankful to God for the persecution which our little band suffered. In addition to our daily prayer meeting, a number of us used to meet every afternoon as a Bible class, which was very interesting. Among our number was a licensed exhorter of the M E. Church, (L. T. Smith,) whose zeal and sincere devotedness to the Redeemer's cause, was of inestimable value to us. He formed a regular class meeting, composed of six, who used to come together in his room every Sabbath afternoon. Besides these privileges, we used to have an extra prayer meeting every Sabbath evening, and after leaving Valparaiso for this port, we obtained leave to hold a general meeting, upon Sabbath evenings in the saloon, at which one of us would read one of Spurgeon's sermons. These latter meetings were very well attended and good order preserved. I am sorry that I cannot write of any conversions through our instrumentality, but we are encouraged to think that our labors have not been in vain, for some four or five have expressed themselves to us, as being convinced of the truth of Christianity and of being in hopes yet of enjoying religion, and I have no doubt that they would have come out from the world, had it not been for the pernicious influence thrown around them by the enemies of all righteousness on board. I cannot let this opportunity pass, without paying a tribute of respect in behalf of my brethren, to Mrs. Welch, our commander's worthy lady, who exerted her influence always upon our side and whose presence at our meetings often shielded us from the insults of scoffers. May the Lord bless her and make her yet a mother in Israel. There were many incidents in connection with our meetings, which would be interesting and which manifested the reality of true religion; but as time will not permit me at present to rehearse them, I will merely submit this hastily drawn account, reserving the rest for some future time, when I may give you a detailed account of our voyage.

Yours, &c.
G. G. Lane.

Home for the Inebriate.—Yesterday the Dashaways opened for public inspection, the rooms which they have fitted up as a Home for the Inebriate. We will give a full account in our next issue.

Mr. Cochran's Lecture.—We are requested to give notice that Mr. Cochran will give a series of Lectures on the Book of Revelation, the first of which will be delivered to-night in the basement of Calvary church. Admittance free.

CHURCHES AND MINISTERS.

Bishop Pierce has notified the preachers of the Pacific Conference (M. E. C. South), that the Annual Session will be held on the 28th of September instead of the 12th of October, as before announced. The Conference will meet in this city.

Greenwich street church has *not* been sold to the German Lutheran Church, as announced by the papers a few weeks ago.

The Congregational Church in Sacramento, which has been closed for three Sabbaths, owing to repairs, will be opened again for public worship next Sabbath.

The M. E. C. South,' in Sacramento, was dedicated last Sabbath, Bishop Pierce taking a leading part in the exercises.

The Clergy and the Fourth of July.—We notice that in several places, clergymen have been called upon to give expression to the 4th of July patriotism of the people. With one exception, the papers speak highly of the Orations. The Stockton Oration has the merit of having taken a somewhat original path to travel in. As we read it closely, we miss the old spread eagle, and we see the stars and stripes but once.

San Andreas Church.—Messrs Veazey and Fuller have taken the contract for building the new Protestant Church, and are to commence the work immediately.

The First Installation Sermon.—We mentioned some weeks since, that the first Installation sermon preached in this country, was that of Rev. J. A. Benton, at the Installation of Rev. Mr. Hunt, in 1850. We have since learned that Rev. Mr. Woodbridge, of Benicia, was installed sometime in February or March of the same year.

Rev. D. B. **Cheney** (not *Chenery*,) preached last Sabbath in the Baptist Church to large and attentive congregations. The welcome that has been extended to him by the resident ministers of this city, and the interest felt in him by his church and people, if we may judge from the spirit that shows itself in him in the pulpit, cannot but be rightly appreciated as well as merited.

The Ladies' Protection and Relief Society.—The annual meeting of this leading as well as an every day useful society, will be held at Calvary church to-morrow evening. Rev. Dr. Peck and Col. Baker are announced as speakers. Of course a crowd will go to hear the Dr. and the Col. speak, but hundreds of our citizens will go to hear the Secretary's report. The way with which this Society does its work is so quiet, that little enough of it is known, and perhaps less would be if they were not obliged to make a public report once a year. It is so rare a thing to see the right hand *compelled* to tell the left of what it does, that we want to be there to see. Friends, let us all go, and lest we may happen to sit beside some inexorable Quaker who never lends a penny at Charity meetings, let us earn or borrow some gold pieces before we go. There is no fee at the door, but the report may tell a story which you and I may not wish to hear unless we have it in our power as well as the disposition to comfort them that mourn, and to take from the poor the spirit of heaviness, and clothe them with garments of praise.

The Sabbath School Union.—The Sabbath School Union of this city, of which Mr. A. Forbes is President, held its regular monthly meeting last Monday evening, in the German Methodist Episcopal Church on Dupont street near Pine. A large attendance was present, which showed an increased interest on the part of its members. Reports were read by different officers. The average attendance on the different Sunday schools connected with the Union, is 1432 scholars. Yet there is room for more. There are 6,000 children in this city, if not more, who ought to be represented as Sunday school scholars. Rev. Mr. Hertel and Rev. D. B. Cheney, made brief but interesting addresses. A Sunday school organization in connection with the Industrial school, was reported. We are glad to see this new impulse and zeal with which the officers and members enter upon the duties of the next year. May every monthly meeting report greater progress than its predecessor.

FOLSOM INSTITUTE.

Editor Pacific:—We closed the last week, the first term of this new High School. Success, beyond what had been anticipated, has attended the effort so far, to establish at this central point, a first class academy. The school commenced in January last with seven pupils and gradually increased to a daily attendance of thirty, whole number of scholars, thirty-six; nineteen males, seventeen females. The present building, put up for this academy, is a large, fine, brick building, three stories high, sufficient to accommodate some thirty boarding pupils, besides the family of the Principal, school room, dining hall, and kitchin. Until other buildings are put up, this one is reserved alone for females, while males can be provided with lodging places in the residence of families in the place, though they can board in the institution. Any person who can read readily will be admitted to this institution, of any age, those unable to read easily are not desired. All the higher branches of a good education are taught, but during this first term classes have been organized only in the Latin language, Geometry, Algebra Surveying, History, Philosophy, Arthmetic, Grammar and Geography, with daily exercise in reading and spelling, and weekly in composition and declamation.

The term has passed delightfully in the intercourse of Principal and pupils, good progress has been made by the scholars, and a large accession to the number is expected next term. This school is not designed as a competitor with your noble schools below, Oakland, Benicia and others, but to meet the higher intellectual wants of that vast population which is destined to fill up the great interior valleys and mountain districts of the State. For this purpose is this academy established under an independant Board of Trustees, at a most accessible point, beautifully located, and all, so disposed, are invited to make trial of the advantages of this institution, and it is believed that they will not be disappointed either in the thoroughness of the instruction given, the general good order prevailing, the politeness and kindness of manners exhibited in the intercourse of pupils, and the tone of christian morals ever inculcated in connection with all departments of education in the institution.

S. V. Blakeslee,

NOTES ON DR. SCOTT'S "BIBLE AND POLITICS."

BY REV. DR. ANDERSON.

This piece of history while it disproves the charge that this is a new measure, at the same time cuts up by the roots, the allegation that it is a sectarian and political one; for it clearly proves that from the origin of the government, men of all sects, of all faiths, of every political shade of opinion, alike concurred in placing the Bible in the schools of the State. However much and warmly they might differ on all other subjects, on this one they were a unit. With what face, then, is it gravely charged that the measure is sectarian, and rapidly becoming political? Such a sweeping charge against the men and the measures of the past, ought to be sustained by some evidence, it surely ought to rest on something stronger than mere assertion; yet not one syllable of proof is given. Respecting the present Bible movement, the Dr. does attempt to furnish some testimony to sustain his allegation. Let us see what it amounts to, and, at the same time, see what is the character and the amount of the rebutting testimony. The fact is familiar to all, that last year, through the influence of the Jesuits of New York, the Directors removed the Bible from thirteen of the common schools of that city. As might have been expected, this bold innovation of long established usage aroused the citizens. Regarding it as a subject of vital interest, they exercised the rights of freemen, and at the fall election chose a set of Directors who were pledged to restore the Bible to its place. The contest was sharp and the victory was complete. so entirely so, that even Bishop Hughes gave it up, and condescended graciously, to admit, that since the people were determined to have it so, they might have the Bible without further opposition from him. This New York case Dr. Scott brings forward in proof that the present movement is sectarian and political; he introduces it on this wise, p. 97, "If I have apprehended the true nature of this controversy, it is a sectarian one, and is rapidly becoming a political one. The New York correspondent of a San Francisco paper begins an article in this style: Excluding the Bible from the public schools is got up to aid the election of another set of officers, whose duties if elected, have no more to do with the subject than with the conversion of Japan. And yet the papers are filled with inflammatory appeals, as if a new crusade against the Bible in the schools had been got up in order to place the financial department of the city government in the hands of a particular set of individuals, Anything that will divert the attention of the people from the personal character of the candidates, is countenanced and kept alive by their supporters. And so the city is misgoverned, and fraud and dishonesty flourish in most of the bureaus of its government. This is the testimony of an eye-witness of things in New York. Observe, also, the motives to which he ascribes this crusade, and what he says of the corruption and fraud of the city government, notwithstanding the Bible-reading and praying in so many of its schools. This is Dr. Scott's witness. He testifies that the whole effort to restore the Bible to the schools, was one devoid of true principle, and simply for the purpose of electing another set of officers, and diverting public attention from the character of the candidates. Who is this solitary witness, on whose unsupported testimony we are called to believe all these unprincipled things? What is his name? Where does he live? What are his opportunities for forming correct opinions, and what is his character for veracity among his neighbors? He is the New York correspondent of a San Francisco paper! This anonymous writer embodies the entire testimony of this great moral and civil question, which agitated not only New York, but the whole union; and he testifies not only to the fact, but also to the *motives* which governed all the actors in that great struggle! On this unsupported witness Dr. Scott rests his proof, and finishes the chapter by an appeal to his fellow citizens, and with some arguments from the nature of the case, and from its supposed probable consequences. Let us look at the testimony on the other side. What is its amount, what is its character?

1. Opposed to this solitary witness, we have thousands and tens of thousands of men in New York, who testify that their motives were pure—that their sole object was to restore the Bible to the schools which had been deprived of it.

2. We have the entire religious press of that city, embracing such papers as the New York *Observer, Christian Advocate and Journal, Independent*, and New York *Evangelist*, testifying directly in the teeth of this solitary witness, and declaring that the sole object was to restore the Bible to the schools which had been deprived of it.

3. On the same side we have the Synod of New York, one of the largest and most influential bodies belonging to the Presbyterian Church in the United States, a Synod composed of one hundred and sixty-nine ministers, and having under its care one hundred and twenty-nine churches, each of which is entitled to a lay member in the Synodical meetings. Making all ordinary allowance for absence, there ought to be two hundred faithful and able ministers and elders present at a regular session. These men, members of the same church to which Dr. Scott and I belong, were on the ground, they lived there, were "eye-witnesses" of the cause and progress of that Bible movement; and when assembled last fall, as a court of Jesus Christ, and under a deep sense of their accountability to Him for all their motives and acts, did solemnly and *unanimously* record their testimony in these words:

"*Resolved*, 1. That the education of children in the schools of this State requires the most vigorous attention, lest by the neglect of the Bible, and those Christian principles which inculcate obedience to the government and respect for law, the public school should lose all moral power, and become subservient to infidelity, Romanism, licentiousness and anarchy."

"*Resolved*, 2. That in the name of our common Christianity, and public morals, and our civil liberties, founded on the principles of the word of God, and in the name of the God of our Fathers, and in behalf of the Christian families under our care, this Synod lifts up its voice of remonstrance, and earnestly utters its solemn protest against the recent action of the Board of Education, by which the children in thirteen of our public schools have been robbed of their right and privilege of reading the word of God, and calling on him in prayer, and that the ministers and people be enjoined to use all lawful means to *restore* the Bible to its place as the basis of all right education."

In the words of the Dr. I ask my readers to "observe the motives to which *they* "ascribe" this Bible movement in New York, "lest by neglect of the Bible the public school should lose all moral power, and become subservient to infidelity, Romanism, licentiousness and anarchy."

These earnest resolutions clearly show us on which side of the so-called political movement these men were, and the testimony of ten thousand anonymous scriblers will not convince me that their efforts in that contest were put forth, "in order to place the financial department of the city government in the hands of a particular set of individuals." Had I access to them, the records of other denominations of the Church in that city, would doubtless furnish similar testimony. On one side of this question, we have the testimony of one anonymous letter-writer, on the other, the unanimous voice of the whole religious community of New York. The former declares that the movement was a mere political one, the latter absolutely contradicts him. Our faith must abide with these, and the Dr's lone witness must stand aside as unworthy of belief, and the case which he has relied upon to make out must fall to the ground.

It may be thought that we have devoted more time to this part of the subject than its merits demand. We admit, more than its *true* merits demand, but not more than its alleged ones. It must be noted that this cry of "sectarian political innovation" is the popular form of attack, in this whole crusade against the Bible in schools, and an effort is made to prove that all the friends of the measure are sectarian bigots and political meddlers. Thus how often do we hear it urged that this is a free country, that men have no right to palm their confessions of faith, and books of discipline and catechisms, and Bibles on the people—let the schools be free, free from all bigotry and sectarianism, and let confessions of faith and the Bible be taught at home or in the Sabbath school. All the friends of the Bible movement cordially agree with these men that *sectarian* books ought to be excluded from the public schools. The Federal Constitution, as well as those of the several States secure the citizen in the largest civil and religious liberty—each man can choose his own church and worship God according to the dictates of his own conscience, and the idea of introducing sectarian books into the common schools of a country thus free, ought not for a moment to be tolerated, and we solemnly protest against any such measure. The grand fallacy, however, as we have before shown, is in assuming that *the Bible is sectarian*, and in raising and pressing the clamor upon the public against all evidence to the contrary, and thus attempting to fix the charge of sectarian and political heresy on all who advocate its use. Hence we have dwelt long on this point, and even at the risk of some repetition, we will sum up the several facts as already made out. From all the foregoing it appears,

1st. That in the early days of our country, the Bible was used in the schools by the common consent of all, no one having ever dreamed that it was a sectarian book, and that its use in the schools would be unconstitutional. This the Dr. himself seems to admit; page 21, he says, "and it is just in the fact that in our earlier history there was a greater unanimity of religious sentiments among us, that we find the reason why, there was but little, if any, difficulty experienced on this subject fifty years ago." The difficulty, he says, is now increased, by the increase of a population "of different national prejudices and religious creeds." As to the matter of fact, he is in error, for there were just as many sects, and just as much diversity of religious sentiment fifty years ago, as there is now. We ought to except the Mormons, who did not then exist as a sect, and who, I suppose, under the new theory, must come in with Joe Smith's Bible under their arm, pleading their rights of conscience. Nor can we admit the conclusions upon the above erroneous allegation, that to meet the prejudices, and religious creeds of the incoming population of Romanists and Rationalists, we must abandon the old unanimity of faith and usage in relation to the use of the Bible in the schools.

2d. The Bible-question never assumed a political shape in the hands of its friends.—They never dreamed of such a thing.

3d. It appears that the first charge of sectarianism against the Bible, and the first attempt to make its use in the public schools a political question, was made by the Romanists in New York, within the last twenty years.

4. It hence, appears that the present effort of that church to exclude it from the schools, is an *intensely sectarian one*, is a *political one*, and is a *new one*—new to the laws and to the usages of the country.

5th. From the almost unanimous testimony of wise and good men everywhere, and from the nature of the case, it appears that a successful issue of this Romish effort would lay the axe at the root of our civil and religious liberties, and bring disaster to our glorious Republic, and to the Church of God.

And finally, as this evil scheme has been devised and prosecuted by priests, I cordially agree with Dr. Scott, when he says, page 101, "If our great, glorious, and free institutions, are only let alone, kept free from this everlasting tinkering of fanatical clergymen, priests and demagogues, they will stand forever. *If ever the liberties of America perish, it will be by the hands of quasi-religious demagogues.—Only sacerdotal hands can ever ply the torch to the temple of our liberties.*" How true to the letter, does this prediction appear from the history of the past and present of our beloved country. From the origin of the government, as a people, we acknowledged God, observed His Sabbath, honored his revealed word, and made it the school-book of our children. We believed in the immutable conditions of national prosperity and perpetuity, which He announced to the people of Israel. "The Lord is with you while ye be with Him, if ye seek Him He will be found of you, but if ye forsake Him, He will forsake you." Acting on this faith, God has blessed and prospered us as a nation—such has been the past—what is the present? *As a nation*, we are called upon by foreign priests, to break conditions with the God of our fathers, and know no Bible, no religion, no Sabbath! If we answer this call, and as a nation strike out on this new Bible-less, Sabbath-less God-less course, what will be, what must be our future? So long as Christianity remains a part of the common law of the land—so long as the author of that Christianity is acknowledged, and His Revelation and ordinances are observed, so long "are we with Him, and He with us," and so long are our institutions safe, and the moment we yield all these, we are ruined. Let every true Christian, and every true American, hold on to the God, and the Christianity, and the Sabbaths, and the Bibles of his fathers, and with all his might resist this new attempt of fanatical clergymen, priests and demagogues to wrest them from his hands—and so will God prosper the State and Church.

A TRIP TO THE YO-HAMITE VALLEY.

No. 3.

The various falls in this celebrated valley are remarkable objects singly, but the congregation of so many in one locality is a fact unparaleled elsewhere I believe. There is here not only the highest cataract, unless there be one exception, on earth, but there are no less than seven great natural wonders of far more than ordinary interest. Beginning at the lower end of the Valley, we have first, the cascade called the "Bridal Veil;" and happily is it named, for it resembles nothing so much as a beautiful, though immense white gauze veil. The stream which forms it comes from the south at right angles with the general course of the valley, and pours itself over the rocky wall, a distance of nine hundred feet before it strikes the earth again. The precipice is shelving a little at the top, so that the water makes a beautiful curve in its leap and falls in the most graceful manner conceivable. The stream is clear as crystal and the sheet of water as white as the driven snow, and as you stand beside it and look up from the bottom, it appears perfectly transparent, the rays of light passing through it as though it were glass. In the afternoon when the sun shines upon it, it is encircled by one of the most brilliant, broad rainbows imaginable. One can stand and gaze upon this most beautiful object for hours without tiring.

Passing up the valley, along the grassy meadows which skirt the Mereed, at the end of two or three miles, you behold on the opposite side the Yo-hamite Falls, and you are filled with amazement at the immense height from which the water descends. The stream rises far up in the mountains, near the sources of one fork of the Tuolumne river, and winding its way through the gorges it at length reaches the side of this valley at a point nearly three thousand feet above the level of the Mereed, and plunges over its rocky side to lose itself in the latter stream. The first leap of the water is down a perpendicular descent of nearly eighteen hundred feet into an immense chasm in which it is lost, but in a moment reappearing again, it makes another plunge of four hundred feet striking the rocks and rebounding to fall again, perpendicularly, six hundred feet more, making twenty-eight hundred in all. These figures, however, convey no adequate idea of the impression which the sight of the falls makes upon the spectator, Indeed it takes some time and requires some calculation and comparisons to make one who is actually beholding it, to realize fully the greatness of the wonder he beholds. He must reflect he is looking up almost three-fifths of a mile to the point from which the water begins to descend, or nearly half the height of Mount Washington, the highest peak in New England, or six times the distance from the pavement to the top of St. Peter's at Rome, the highest building in the world, and then he begins to realize the scene. So great indeed, is the fall, that the stream which actually measures *eighty-seven* feet in width at the top, is reduced in the eye of a spectator at the foot, to the apparent breadth of only about a *foot and a half*.

Leaving now, this most astonishing object, and proceeding still farther up the Valley, we find it forks at a distance of about two miles. To the left is the canon through which comes the North Fork of the Merced, which has had its course partially obstructed by the fall of a portion of the rocks which form the south dome, and this has created the beautiful little Indian lake, hid away quite up in the gorge. Above this, about three miles, is a fall of some three hundred feet, which, however, we did not visit, stopping at the lake.

Following the centre and main branch of the Merced, the Valley grows more narrow, and the visitor is compelled to dismount from his horse and proceed on foot. He soon comes to another fork in the canon, where the south branch of the Merced unites with the main river. On this little stream there is a fall of considerable height, which may be seen at a distance, but not reached without great difficulty, as no trail has yet been opened to it. But it is so well worth visiting, as I am told, that it will ere long be rendered accessible.

Passing this, and keeping up the main stream, you find the mountain walls close in so much that there is barely room for the river to find its way through, and the descent in the bed of the stream is so great that rapids are created that are very fine. The river, roaring and foaming, as it goes tumbling over the rocks, worming its way through the tortuous channel, apparently eager to reach the smooth level of the valley below. The trail, practicable only for the footman, runs along the precipitous side of the mountain in several places skirting the edges of precipices of no inconsiderable height. At length you turn a point, and all at once the "Vernal Fall" bursts upon your view where the whole volume of water in the Merced rushes over a perpendicular precipice six hundred feet high. You stop and gaze, and admire. Then pressing on, you soon become enveloped in a cloud of spray, which wets you through and through as thoroughly as if you had been placed in the stream, and which, at times, when gusts of wind come, resembles a heavy rain. This you must endure for some five or ten minutes, while you toil on over rocks and through the mud, ascending rapidly, until you reach the ledge over which the water falls. There you find ladders, climbing which, and scrambling over the rocks, at the top you find yourself on a plateau, from which you look down on the depths below, from which you have ascended, and which resemble an immense basin shut in on every hand whose sides are mountains thousands of feet high.

Turning now, and looking up the river, you are astonished by beholding still another thundering cataract, called the "Nevada Fall, at a distance of about half a mile. Around you the mountains do not seem to have diminished in height atall, but appear to tower up as far into the air as they did when you were in the valley below. Nothing can be wilder or grander than this scene, between the two falls, and shut in by lofty mountains, amid whose caverns the grizly bear no doubt has his chosen lair, for here the manzaneta bush abounds whose fruit is his favorite food. Here the feet of few white men have ever stood, and I doubt whether the Indian, even, ever frequented it much.

Resting a short time, and admiring the scene, especially the whirling eddies in the river just before it makes its terrible leap, you at length pass on to the foot of the "Nevada Fall," or as near it as you can get on account of the spray, and look up at the foaming cataract which is nearly eight hundred feet high. This fall differs from the others in its form. The water pitches over the edge of the precipice, which projects a little at the top, and falling about half way in a slight curve, it seems to strike the smooth face of the rock and make the rest of the descent at a small angle, giving the sheet of water a peculiar and beautiful sahpe.

Here we were compelled to stop, although we made a vigorous attempt to reach the level above this fall. It can be done, but it requires a long time and severe labor, and we gave it up. The few who have accomplished the feat say that the canon above is remarkably beautiful, and in some respects, peculiar, and that still further up the stream there is still another cataract as beautiful as those I have described. Some day, no doubt a way will be opened to it. An artist with whom I conversed while in the valley, told me he had been above the "Nevada Falls," and he showed me some sketches of the remarkable scenery.

Thus I have endeavored, though very faintly, to delineate what we saw in this strange valley, which I would not have failed to visit on any account. The time will come when it will be a place of general resort, and have a world-wide fame like that of Niagara. Indeed it has already been briefly described in the London *Illustrated News*, and two views given of its scenes. We spent four days in the valley, and could have enjoyed as many more in exploring its wonders; but we were compelled to break away and bid it adieu.

To avoid so long and hard a day's ride on our return as we had when we went up, we left the valley about 3 o'clock P. M., and ascended the mountain, camping for the night, about ten miles distant, under the shelter of the noble evergreen trees of the forest. Our guide picketed our horses, while I kindled a fire and put on the tea kettle for a [tin] cup of that refreshing beverage "which cheers but not inebriates." After supper, we spread our blankets and sank to rest on the soft bosom of mother earth, while the rays of the full moon shone upon us and lighted up most beautifully the wild scene around.

Rising early, we were on the saddle again by 5 o'clock, and wending our way along the sides and among the gorges of the Sierras, stopping only to rest and lunch at noon, and make a detour of a mile to visit some "Big Trees," near Crane Flat, we reached Black's before sunset. The next day we were at Coulterville by 11 o'clock A. M., where we rested until 12 at night. Taking the stage here, we were set down at Stockton at 2 P. M., in time for a bath and change of clothes before the steamer left for San Francisco.

Steaming along through the sloughs this side of Stockton, and following the windings of the sluggish San Joaquin, headed at different times toward every point of the compass, we at length passed under the shadow of old Diablo just at sunset, and entered Suisun Bay soon after dark. At 2 P. M. the next day we were at the wharf in this city, after an absence of not quite two weeks. Leaving the boat in the morning we again found ourselves in the midst of the hum, hurry and bustle, and thronged streets of a city, widely in contrast with the quiet and the solitary grandeur of the scenes of the Yo-hamite Valley, which we had so recently left. We could hardly realize that so great a change of surroundings could be experienced in so short a time. When you next hear of us it will probably be in connection with the "Geysers."

J. C. H.

CITY ITEMS.

The steamer Washington which arrived from N. York, via Magellan's Straits a few days since, has been libelled for coals furnished her at Jamaica, to the amount of $11,309. Thirty-four officers and seamen have also libeled her for wages to the amount of $5,897.

GOLD COINAGE.—The sum of $120,000 was coined in the U. S. B. M. last week.

CHANGE OF PROPRIETORSHIP.—Mr. Rockwell, long and favorably known in this city as editor successively of the *Chronicle*, *Morning Call*, and *News*, has assumed the editorial chair of the *Evening Telegram*.

GLASS FACTORY IN SAN FRANCISCO.—The proprietors are Messrs. Baker & Cutting, well known as the California Pickling Establishment, who, finding that it would prove a losing business to them to import their bottles, determined to start the enterprise. With reference to taht fact, Mr. A. D. Baker has spent the last year in the east, and came on lately with men well versed in every department of the business and all the appurtenances for the work. They intend first to commence the manufacture ot every description of bottles used in putting up California fruits and other products, and also for the wine trade. They are prepared, however, to manufacture every kind of glass ware used, and everything in the line—except window-glass. The saving to the State cannot be less than from two to three hundred thousand dollars per annum in their line alone. They will have it in successful operation in a few weeks, and will employ twenty-five to thirty men.—*Sac. Bee.*

MINING ITEMS.

Great Excitement—Gold in Humboldt.

Under the above caption the Humboldt *Times* of the 13th inst. has the following:

Our town was thrown into a great uproar on Monday last, by the arrival of Mr. C. A. Robinson, who lives at the mouth of Eel River, and has resided in this county for eight years, with the news that he had discovered extensive gold diggings, somewhere in the south part of the county. He exhibited a prospect which he stated he procured from one pan of dirt. The prospect amounted to twelve or fifteen cents. He represented that the diggings are extensive, and water convenient.

The affair has created considerable excitement throughout the country, as Mr. Robinson's report and the prospect he exhibited merely confirmed the already prevailing opinion that the southern portion of our county is a gold bearing country. This conclusion has existed in the minds of most practical men who have travelled from Shelter Cove to Mattole, and is now greatly strengthened by Mr. Robinson's fair and candid proposition to point out the mines. A few days, however will determine the matter, and we will then be able to give a true statement of the case.

We would not advise persons from a distance to seek our new mines just yet. We will let every body know it next week, if they turn out to be anything, but it shall never be our intention to overrate them.

FIRE! FIRE!!

Last week we chronicled the burning up of Weaverville and Tehama, and a fire in Oroville. This week we have a like task to do.

FIRE AT CHIPP'S FLAT.—A fire broke out in Frank Smith's dance house at Chipp's Flat, July 8th. occasioned by a lighted candle in the hand of a little child, by which fire was communicated to the cotton lining of an inner room. Among the principal losses are: Frank Smith, dance house and restaurant, $1,500; L. Weil, clothing store, $900; S. S. Crafts, grocery store, $4,000; J. Whitcomb, butcher-shop, $750; J. Whipple, stable, saloon, and dwelling, $3,000; Pedro Lopez, dance house, $1,200; Thomas Madden, boarding house, $1,500; Parkins brewery was saved; as were also most of the private dwellings, which are away from the business portion of the town.

FIRE AT ROUGH AND READY.—A fire broke out in Rough and Ready, on the evening of the 8th, in the building of Pat. Powers, adjoining Gilham & Aults, fire-proof brick store, which consumed the whole town north of Gilham's store to the bridge. The church and all the residences on the hill-side were destroyed; also Gilham's fire-proof store. The Downey House and Odd Fellows' Hall were all that were saved. A strong breeze blowing from the south at the time rendered it impossible for the citizens to save anything. Loss estimated at about $75,000.

ARRIVAL OF THE OVERLAND MAIL.

Exciting News—Great Battle Fought—French Again Victorious!

The Overland Mail, which arrived here last night, brings four days' later news from Europe of extraordinary interest.

The armies of Austria and France, 300,000 strong, have fought a terrible battle near Milan. The French were victorious. The Austrians lost 25,000, killed and wounded, and 5,000 prisoners. The loss of the French was 12,000. The Austrians have evacuated Milan.

Further Particulars.

A desperate battle was fought at Magata, on the 4th of June, between the allied army, under the Emperor Napoleon, and the Austrian army, under Gen. Hess, in which unlimited forces were engaged on both sides. The Emperor Napoleon, in his dispatch to the Empress, at the Tuilleries, claimed a decisive victory, saying that his army took 7,000 prisoners, disabled 12,000, and captured 3 cannons and 2 standards. He estimates the loss of his own army at 3,000, but it was rumored in Paris that the French loss was between 9,000 and 12,000. It is reported that there were from 150,000 to 180,000 Austrians, and 130,000 French engaged in battle. The Austrian accounts differ widely from those of the French. Their bulletin speaks of several battles being fought, with various success on both sides.

It was still undecided on the night of the 6th, as to who gained the victory. Great losses on both sides are reported. Generals of Division, Espinasse, of 2d *corps d' armee*, was killed, and Marshal Canrobert, commander of the 3d corps, was mortally wounded. General Maurice McMahon, commanding 2d *corps d' armee*, has been created Marshal and Duke di Magenta, as a reward for his bravery on the battle field. Five of the French Marshals and Generals were wounded. Marshal Count Baraguay d'Hilliers has been superseded in in his command of the 1st *corps d' armee* by Gen. Foray. Four Austrian Colonels and five staff officers were wounded at the battle. There had been a general revolt at Milan, and the people had declared in favor of the King of Sardinia. The Austrians retired from Milan, but the city has not yet been occupied by the French.

Later rumors detract from the French claim to the victory at Magenta. It was believed that proposals of peace would follow the entrance of the French army into Milan.

If this great battle does not dispose the Austrians to peace, the work of war must spread and prevail the whole Continent, and the end will not be bye and bye.

FRANCE.—The city of Paris had been illuminated in honor of the victory of the French arms at Magenta.

The Paris Bourse was active, and the 30 had advanced.

FROM SALT LAKE.

The Deseret *News* of 29th June, says that Capt. A. B. Miller, of the firm of Miller, Russel & Co. arrived on the 28th, in fourteen days from Atchinson, Kansas, by stage. He reports thousands of emigrants from the States, by way of Pike's Peak, to California.

Capt. Miller passed Capt. Hunt, Paymaster for the Utah army, four miles from Atchinson, who had over $400,000 in specie for the use of the army, and five hundred recruits.

The election in Kansas for delegates to the constitutional convention resulted in favor of the Republicans.

A quarantine law had been established by the authorities at Salt Lake—all cases of sickness in trains are to be inspected. Gen. Wilson, U. S. Attorney for Utah, is lying dangerously ill.

Fifteen of the Mountain Meadow orphans had been sent to Fort Smith, Arkansas, escorted by two companies of the Second Dragoons, under Capt. Anderson, from Camp Floyd.

Horse and mule stealing is very frequent in Salt Lake City.

The wheat crop is reported unfavorable. The weather was very hot.

STATE NEWS.

HOCK FARM.—This residence of Gen. Sutter since 1849, has, says the Marysville *Democrat*, passed into the hands of his son, W. Alphonso Sutter, who has thrown the grounds open to the public.

CARSON VALLEY ELECTION.—Dodge is probably elected to Congress from Nevada Territory. The precincts were not quite all in, but sufficient was known to make the matter almost certain in favor of Dodge.—*Placerville Observer.*

Last Wednesday was the third anniversary of the great fire at Placerville. Three years ago, in the brief period of one hour and five minutes, the Ravine City was swept out of existance. Now, there is not even a vestige of the ruin which overwhelmed us.

The *Observer* gives the citizens a timely caution to be watchful. They will do well to take heed, for the summer fires have commenced their awful work.

BUILDING IN STOCKTON.—There is a large amount of building going on in Stockton at present. There is scarcely a street but there are buildings being erected upon it. Within a month or two some twenty frame houses have been erected and eight or ten brick buildings. The Presbyterian church will be ready for the roof in a week or two. It is pretty evident that we are progressing at a healthy pace, even if we do not hurry ourselves. *Stockton Republican.*

CELESTIALS EN ROUTE.—About three thousand Chinamen are now *en route* hither from Hongkong.

SHOOTING CHINAMEN FOR FUN.—On Wednesday afternoon last, in the vicinity of the Junction Store, an unoffending Chinaman was shot, and from what we can learn, without the slightest provocation. Dr. Hepburn waited on him and dressed his wound, and thinks him dangerously hurt. Too severe a punishment cannot be attached to this mania for shooting. We have a sufficiency of law bearing upon such misdemeanors, and it is high time they should be rigidly enforced. *Calv. Chron.*

THE "OLD PATHS."—An important local discovery was lately made by some hunters, of a pass or road over the mountains, near Santa Barbara.—They state, says the *Gazette*, that the road is now passable on horse-back, and must have been used previously, there being fragments of old wagons, or carrettas, strewn along at intervals. It appears that the road was made and used by the Mission Fathers, and that large timbers, etc., were carried over it, many years ago.

NEW PAPER.—We have received the first number of a new weekly newspaper named the *Tulare Record*, published at Visalia, Tulare county, by I. W. Carpenter. It is neatly printed. Visalia is the center of a great agricultural country and must soon become an important and flourishing interior town.

GRAND DIVISION.—The Grand Division of the Sons of Temperance have finally agreed upon the 26th of July as the most suitable time for convening in Placerville.

FIRE.—An attempt was made to fire Poverty Bar, on Sunday night, says the Amador *Ledger*. A pint jar filled with camphene, was placed together with some combustibles, against the side of the St. Charles Hotel, and ignited. The roar of the blaze awoke Mrs. Higginson, and she had the presence of mind to pour a tub of water on the flames, thus extinguishing the fire, and saving the town from total destruction.

FESTIVAL POSTPONED.—In consequence of the Ladies' Protection and Relief Society, and at the request of several who are interested, the Festival in behalf of the Broadway German Methodist Church, will be postponed. It will be held at the earliest auspicious moment and the public will be duly notified. A. KELLNER.

KEY TO THE BOOK OF REVELATION.—We have received from the author a pamphlet which purports to be a Key to the book of Revelation. It bears the marks of study and research. Those who attend his lectures will be much aided by procuring the pamphlet at any of the bookstores. Price 25 cents.

THE GEYSERS.—The article in our issue this week completes Rev. Mr. Holbrook's sketch of his trip to the Yo-hamite Valley. He is the present week on an excursion to the *Geysers*, and has promised us some notes of his observations in that wonderful locality on his return, which will be on Saturday.

POLITICAL DISCUSSIONS.—Messrs. Currey and Latham have agreed to hold a political discussion at Yreka on the night of the 13th, and at such other places as may be mutually agreed on.

THE OVERLAND ROUTE.

In the *Pacific Methodist* of late date, Bishop Pierce gives an interesting account of his trip over the great Overland route. He says:

"The general impression seems to be, that none but the most robust can endure the dust and heat and toil of such a trip. I confess I encountered it with some apprehensions, especially in behalf of Mrs. P. and the little daughter who accompanied me. The experiment, however, has satistied me that it is safe, and tolerable for any but the sick or very infirm. The distance is great, but the road generally fine—*never* very bad; the fare poor, scanty, and irregular; but the traveler may relieve this evil by filling his own satchel with "good things;" water is scarce oftentimes—rarely good when obtained—but there is enough to prevent suffering. The crossing of the Gila and Colorado deserts is the most unpleasant; this, however, consumes but a day or two, and may be effected without serious discomfort.

* * * * * * *

One great relief to what otherwise would be the weariness of the journey, is the *speed* with which you travel; the ordinary rate is from seven to ten miles the hour. The consciousness that you are getting along—going ahead—forestalls tedium.—On the whole, I think it a very pleasant *jaunt*; expect to return this Fall by the same route, and would recommend it to all who are fond of novelty and adventure, or who have a fancy for the wild, the solitary, the lovely and the sublime. No American can have an adequate conception of the vastness of his country till he traverses the mighty West, even to the Pacific coast."

Lyon's Magnetic Powders, or Flea Powder.

Will destroy Garden Insects, Cockroaches, Bed-Bugs, Fleas, Ants, Moths, and all pests of the vermin kind.

The importance of a reliable article of this kind is inestimable. In warm weather all nature teems with these annoying foes. The powder is the anly article ever discovered which will exterminate them. A company of botanists, from the Horticultural Society of Paris, while amidst the ferns of Asia, observed that all insects lighting upon a certain kind of plant very soon dropped dead. This fact was made use of to guard their night camps from these intruders. Quantities of the plant were brought home by Mr. E. Lyon, and found a positive insect destroyer in exery experiment. It is simply a powdered leaf chemically prepared to resist the effect of age and climate. Medals and Letters Patent have been obtained from the governments of England, France, Germany and Russia, from the World's Fair, and numerous medical and horticultural colleges and societies.

Letter from the President of the United States.

"EXECUTIVE MANSION, WASHINGTON, 31st Jan., 1853.

"MR. EMANUEL LYON—Dear Sir: I have the pleasure to inform you that the Royal Commission, of the World's Fair, at London, have awarded you a Medal and Certificate for the great value of your Magnetic Powders, &c.

"MILLARD FILLMORE, Chairman."

The above was accompanied by a certificate of Prince Albert.

IT IS FREE FROM POISON.

NEW YORK, October 1st, 1858.

MR. E. LYON—Dear Sir: We have analysed and tested your Magnetic Powders and find them perfectly harmless to mankind and domestic animal, but certain death when inhaled by bugs, ants and insects.

JAMES R. CHILTON, M. D., Chemist.
LAURENCE REID, Prof. Chemistry, N. Y. Hospital.

Mr. John L. Rome, Superintendent of the New York Hospital, says, "he has expelled all the bugs, ants, roaches, moths, &c., with Lyon's Powder, and finds it of immense value."

Every Gardener and housekeeper must have a direct interest in an article of this kind. Reference can be made to the Astor, St. Nicholas, and Metropolitan Hotels; to Judge Meigs, President of the American Institute; James Gordon Bennett, Gen. Winfield Scott, Cyrus W. Field, L. M. Pease, of the Five Points Mission, &c. &c. Judge Meigs says, "This discovery of Prof. Lyon, is of national importance. The Farmers' Club have tested it thoroughly. It will destroy locusts, grasshoppers, ants, moths, bugs, and all vermin. Garden plants can be preserved, and houses made pure."

Arrangements are now made through Messrs. BARNES & PARK, of New York, to have it sold throughout the world Many worthless imitations are advertised. Be cautious!

"NEW YORK, Nov. 8th, 1858.

"In retiring from business, I have sold my Insect Powders and Pills, Letters patent, and the secrets pertaining thereto, to Messrs. BARNES & PARK. This Powder is a discovery made by myself, and brought from the interior of Asia, and is unknown to any other persons. The genuine and effective article is put up in tin canisters, and will continue to bear my name. E. LYON."

Rats and mice cannot be reached by a powder, and are killed by a MAGNETIC PILL. Order them through any merchant.

'Tis Lyon's Powder kills insects in a trice,
But Lyon's Pills are mixed for rats and mice.

Follow directions. *Use freely and thoroughly.*

Sold by Druggists everywhere, and by PARK & WHITE, Agents, 132 Washington st., San Francisco

COME ON BOYS, COME.

LOCKWOOD & HENDRIE,
176 CLAY STREET, 176
HAYE JUST RECEIVED

AN ENTIRE NEW ASSORTMENT OF the latest New York styles of Custom-made Clothing, consisting of

COATS, PANTS, VESTS,
UNDERSHIRTS, DRAWERS, SHIRTS,
CRAVATS, NECK TIES

And everything appertaining to a Gentleman's Wardrobe to which we call the attention of our friends and the public generally.

We have also received by recent arrivals some new and desirable patterns of

BOY'S CLOTHING,

Embracing every variety of Material, Style and Fashion Made expressly for us by our house in New York, to which we would call the particular attention of the Ladies.

LOCKWOOD & HENDRIE
142 & 144 Broadway, New York.
LOCKWOOD & HENDRIE,
175 Clay street, San Francisco.

PIONEER PAPER MILL.

Printing & Wrapping Paper
OF ALL SIZES
CONSTANTLY ON HAND AND MADE TO ORDER.
Wholesale and Retail.
CASH PAID FOR
WOLLEN AND COTTON RAGS, PAPER,
Copper, Brass, Zinc, Rags, Lead, Glass, Bottles, Rope, Horns, Hides, Old Iron, &c., &c.

Depot and Office, 20 and 22 California St.

S. E. [illegible] } Proprietors.

[illegible]

JONAS G. CLARK & CO.,
IMPORTERS
AND
MANUFACTURERS
OF
FURNITURE AND BEDDING.
128 WASHINGTON STREET,
San Francisco.

WE HAVE NOW IN STORE, AND ARE IN REGULAR receipt by every Clipper arrival, of large invoices of Goods, making, with our extensive manufactures, a larger and better assorted stock of Furniture of every description, than has ever before been offered on the Pacific coast, consisting in part of:

5,000 dozen Chairs,
400 dozen [illegible]steads,
2,000 Bureaus,
1,000 Sofas,
200 cases Tables, asst'd,
30,000 lbs Hair,
50,000 lbs Moss.

PULU, Best Live Geese Feathers, Blankets, Comforters, Sheets, Pillow Slips, &c. &.

Tilden's Varnish, Mouldings, Veneers, and a general assortment of Furniture Trimmings.

Our great facilities for Importing and Manufacturing, enable us to offer our Immense Stock of Goods at less prices than any other house can import them.

All orders from the country will, as formerly, receive our careful and prompt attention.

JONAS G. CLARK & CO.

328 Washington street, San Francisco; 49 and 51 Fourth street, between J and K, Sacramento; Hunter street, between Main and Levee, Stockton; First street, San Jose. m12 6m

GEO. W. CHAPIN & CO'S
EMPLOYMENT OFFICE
—AND—
GENERAL AGENCY.

FIND EMPLOYMENT FOR AND SUPPLY all kinds of help. MEN AND WIVES FOR FARMS, HOTELS AND FAMILIES.

House Servants,
Stewards,
Farm Hands,
Day Laborers,
Lumbermen,
Machinists,
Cooks,
Coachmen,
Gardeners,
Laundresses,
Sawyers,
Moulders,
Seamstresses,
Grooms,
Florists,
Teamsters,
Blacksmiths,
Carpenters,
Boot-makers,
Harness-makers,
Book-keepers,
Teachers,
Engineers,
Porters,
Miners,
Laborers,
Gas Fitters,
Clerks,
Salesmen,
Bakers,
Confectioners,
Shipsmiths,
Locksmiths,
Coppersmiths,
Gunsmiths,
Metal Turners,
Wood Turners,
Boiler Makers,
Finishers,
Coopers,
Painters,
Sail Makers,
Marble Cutters,
Masons,
Bricklayers,
Plasterers,
Millers,
Brewers,
Jewelers,
Engravers,
Tailors,
Brick Makers,
Hostlers,
Butchers,
Dairymen,
Etc., etc., etc.

Chinese Cooks and Laborers supplied.

Also, in connection with the above, a

House Brokerage and Real Estate Agency

Attend to renting houses, stores, leasing land, &c.

BILLS COLLECTED, LOANS NEGOTIATED,
GOODS BOUGHT ON COMMISSION, &C.

☞ *Country orders, promptly attended to.*

N. E. Corner Kearny and Clay Streets,
IN THE MUSEUM BUILDING
je2-tf. SAN FRANCISCO.

SOLOMON'S TEMPLE.
AT THE PAVILION!
Montgomery street, between Sutter and Post streets!

A MODEL OF SOLOMON'S TEMPLE,

Built in this City, after the most reliable authorities, and surpassing anything ever exhibited in California, is now open for exhibition. All should visit this Unrivalled Work of Art, Beauty and Scriptural History!

Open every day and evening, from 10 A. M. to 10 P. M., (Sundays excepted) for a short time only.

The Size of the Model is 24 by 35 feet, and is built on a scale of Fourteen Cubits to One Foot, (the Cubit is 18 inches long;) it contains all the different fixtures and utensils used in the Temple;

The Ark, Cherubims, Altar of Incense!
TABLE OF SHEW BREAD,
The Great Golden Candlestick, Brazen Sea, Brazen Lavers, Brazen Altar, &c. &c.

For the more perfect representation, there are about

600 FIGURES,

All of which are dressed in the Original Costumes, and will be so placed as to give the whole a life-like appearance. A true representation of all the sacrifices will be shown.

The whole Temple is brilliantly illuminated with gas.

Lecture.—REV. ISRAEL S. DIEHL will give a graphic description, and instructive lecture, every evening, at 8½ o'clock, with explanations during the day and evening.

In addition to the Temple, there is also on exhibition a series of

Panoramic Scenes of the Holy Land.

Jerusalem, Mount of Olives, Mount Sinai,
Dead Sea, Mount Hermon, Mount Tabor,
Anatoth, Mount Hor, Ararat,
Bethlehem, Tiberias, Smyrna,
Mt. Carmel, Harbor of Rhodes, Isle of Patmos,
Beyrout, Mt. Lebanon, Serepta, Coast of Sidon,
Cana, Cesarea, Isle of Crete.

ADMISSION..............................50 cents.
Children under 12 years of age,..............25 cents.
Season Ticket, admitting a Gentleman and Lady...$5.00

Sunday Schools admitted every afternoon from 3 to 5 o'clock, when an instructive and illustrative lecture will also be given. Parents, teachers and all are invited who desire to hear the Lectures at those hours.

☞ Day Private Schools and Societies treated with on liberal terms. j16

AGRICULTURAL STORE.

J. D. ARTHUR.........................W. N. ARTHUR.

J. D. ARTHUR & SON,
IMPORTERS AND JOBBERS OF
AGRICULTURAL IMPLEMENTS,
WASHINGTON STREET, NEAR DAVIS,

HAVE RECEIVED BY LATE arrivals from the East, and will continue to receive, a LARGE AND VARIED ASSORTMENT OF

AGRICULTURAL GOODS,

Among which are the following, which will be sold at the

LOWEST MARKET RATES.

Reapers and Combined Machines,
OF ALL THE VARIOUS STYLES:

The Celebrated New York Reaper, cutting from 6 to 7½ feet swath.

Burril's, Manny's, Heloit's, Atkins', and all the various styles.

PITT'S THRASHERS,
HALL'S THRASHERS,
ETC.........ETC.........ETC.

The subscribers having purchased and made arrangements for a full supply of Agricultural Implements in New York and Boston, they will be

In Constant Receipt of Fresh Goods,

well adapted to this market, by clipper ships arriving during the season, which they can afford and

WILL SELL ON AS FAVORABLE TERMS,

As any similar establishment on the Pacific Coast.

☞ Farmers and dealers will find it to their interest to cal and see the subscribers at their Agricultural Warerooms.

JOHN D. ARTHUR & SON,
Nos. 3, 4 and 5 Washington Street,
my5-3m] between Front and Davis, San Francisco.

NEW AND STANDARD BOOKS.

ANNUAL of Scientific Discovery for 1859;
Year Book of Facts (London,) for 1859;
Alexander Hamilton's Republic of the U. States;
Wilson's Conquest of Mexico;
Tressalian and his Friends, by the author of Noctes Ambrosiana;
The Pillar of Fire;
The Ministry of Life, by the author of Ministering Children;
The Power of Prayer, by Prime;
Spurgeon's Gems;
Olshausen's Commentaries on New Testament;
Both Sides—Protestant and Roman Catholic;
Annals of the American Pulpit;
Bushnell on the Natural and Supernatural;
Bushnell on the New Life;
Wayland on Salvation by Christ;
Wayland's Sermons to the Churches;
The Higher Christian Life, by Boardman;
Notes from Beecher's Discourses;
The Saint's Inheritance, by Guthrie;
The City, &c., by Guthrie;
Blodget's Climatology of the United States;
Beauties of Ruskin;
Carlyle's Frederick the Great;
Napier's Electro-Metallurgy;
Plattner and Muspratt on the Blowpipe;
Bourne on the Steam Engine.

SUNDAY SCHOOL BOOKS.

From the American Sunday School Union; American Tract Society; Methodist Book Room; Carter's, and other publishers. Sunday School and Church Music Books; Temple Melodies, Hymn Books, &c. &c. A general assortment of Miscellany and School Books, Wholesale and Retail.

ALLEN & [illegible],
Union Book Store, 148 [illegible] Street.

N B.—Our Store which has been below the grade is now raised to the level of the street.

[illegible]

PACIFIC MAIL STEAMSHIP CO.'S LINE TO PANAMA,
CONNECTING
VIA PANAMA RAILROAD,
WITH THE STEAMERS OF THE U. S. MAIL STEAMSHIP CO. AT ASPINWALL,
FOR NEW YORK AND NEW ORLEANS, DIRECT
The Only Reliable and Safe Route.
DEPARTURE FROM FOLSOM STREET WHARF.

THE MAGNIFICENT STEAMSHIP
GOLDEN GATE,
R. L. WHITING,..................Commander.

Will leave Folsom Street Wharf, with the U. S. Mails Passengers and Treasure, for PANAMA

On Wednesday, July 20th, 1859,
At 9 o'clock, A. M., punctually.

Passengers by the P. M. S Co's line are landed on their arrival at Panama upon the wharf at the Railroad terminus, by the Company's steam ferry-boat, and are transported by the Panama Railroad Company, immediately ACROSS THE ISTHMUS TO ASPINWALL Where the steamers of the U. S. Mail S. S. Co. are expected to be in readiness to convey them to New York or New Orleans.

The Panama Railroad Company and United States Mail Steamship Company have authorized Agents to sell their Tickets, if desired by holders of Pacific Tickets.

Passengers are notified that all tickets for the steamers of the U. S. Mail S. S. Co. must be presented to their agent at Aspinwall, for registry and exchange, as they will not otherwise be available.

Treasure for shipment will be received on board the steamer until 12 o'clock, midnight,

MONDAY, JULY 4th.

No merchandise freight will be received on board after 8 o'clock P. M. of

JULY 4th,

And a written order must be procured at the Company's office for its shipment.

For freight orpassage, apply to
FORBES & BABCOCK, Agents,
e16 Corner Sacramento and Leidesdorff streets.

MARK BRUMAGIM & CO.,
BANKERS,
100 Montgomery Street,
SAN FRANCISCO, CALIFORNIA.

SIGHT BILLS
—ON—
BANK OF COMMERCE,
BOSTON.
SIGHT AND TIME BILLS
—ON—
AMERICAN EXCHANGE BANK
NEW YORK,
Available in the principal Cities of the Union and the Canadas.

One-half per cent. per month interest allowed on our Certificates of Deposit, payable at five days' notice.

Parties desiring to bring funds to California can do so to advantage by depositing to our credit with the American Exchange Bank, New York, for which a Certificate will be given for their credit with us in San Francisco. We will pay the same on presentation, together with the two per cent. premium.

je2 MARK BRUMAGIM & CO.

THE BEST
....AND....
CHEAPEST PLACE
TO BUY
GOOD CLOTHING
OF ALL KINDS, IS OF
NICHOLS & RAMAGE,
AT THE
BOSTON
Clothing Store,
NO. 147 WASHINGTON STREET.

They have a Large and well selected Stock of the most
Fashionable and Elegant Fitting Garments,
Manufactured principally by
SCHAFFER & BNECKE, of New York.
TOGETHER WITH
Gents' Furnishing Goods
Of every description: and they sell at
Much Less Prices,
Than any other Store in San Francisco, and their Motto is
"ONE PRICE."

m12

NOISY CARRIER'S.

SAN FRANCISCO, MAY 12, 1859.

GENTLEMEN:—We offer you the following inducements, to close us out:

		REG. PRICE.
Best quality White and Blue Laid or Wove Letter Paper, per quire	25 cts.	50
Best quality Note Paper, all sizes or colors, per quire	25	50
Best quality French Carmine Ink, per bottle	25	50
" David's Red Ink "	12½	25
" Arnold's " "	12½	25
" " Writing Fluid, qts	75	1 00
" " " pints	37½	50
" " Copying Ink, qts	1 00	1 50
Other sizes in proportion.		
Faber's Pencils, per dozen	50	75
Portfolio " Tipped	25	50
Prepared Gum, with Cap, large	50	75
" " small	25	50
Wafers, per dozen boxes	25	1 00
80 lbs Blotting Board, per sheet	10	25
Stamps, Type, and Ink, for clothing, per name	75	1 50
Payson's Indelible Ink, per bottle	25	37½

Gold Pens, at Discount of 33⅓ per ct. from regular prices.
Novels, at one-half New York Market Prices.

☞ All our other Goods in about the same Proportion.

We are in a Wooden Building, and contrary to our expectation are unable to affect Insurance, even for a short time, therefore feel the necessity of changing our Goods into Cash, before they are changed into Ashes.

AUCTION SALES:
Tuesday, Thursday and Saturday Evenings,
AT HALF-PAST SEVEN O'CLOCK.
m12 3m CHARLES F. KIMBALL.

SEWING MACHINES.
WHEELER & WILSON'S
FIRST PREMIUM SEWING MACHINES,
AT REDUCED RATES.

The character of Wheeler & Wilson's Sewing Machines is too well established to admit of any controversy in regard to their merits. They have received the commendations of all the papers in the country, and received the FIRST PREMIUM at all the fairs in 1858, OVER ALL OTHERS. The Scientific American says—"It is WITHOUT A RIVAL; [illegible]."

WHEELER & WILSON'S stitch is alike on both sides of the fabric sewed, and

WILL NOT RIP OR RAVEL.

Every kind of sewing can be done on Wheeler & Wilson's Machine. ONE [illegible] does the work. HEMMERS, for [illegible] machine. All machines warranted. Send for [illegible].

R. C. HAYDEN, Agent,
Office, Montgomery Street, cor. [illegible]

JONES, WOOLL & SUTHERLAND,
LOOKING GLASS AND PICTURE STORE,
[illegible] MONTGOMERY STREET.
[illegible]
ARTISTS' MATERIALS OF ALL KINDS.
[illegible]

R. C. [illegible],
DEALER IN
FRESH & SALT FISH,
STALLS, Nos. [illegible]
[illegible]

YOUTH'S DEPARTMENT.

The Reading-out School.

One day as I was riding through the State of South Carolina, I drew up at a log-house to get some water. It stood in the edge of the woods in an open, grassy field, and I had to leave the road and drive across the field to reach it. As I drew near, I could hear a confused murmuring noise, like many voices, within; and the door being open, I could see from my buggy, twenty or thirty children, with books and slates. It was a school.

But what the noise meant was not so clear. The children all seemed busy; it evidently was not recess. So I waited and watched them. Presently the noise growing faint and sleepy, the school-master raised his rule and threw it with a great noise at the feet of a boy, who was falling asleep. Instantly all the scholars lifted their voices to the highest pitch, and began to study aloud with all their might—and each in a different key. Some of the boys had men's voices, and some, shrill, childish notes. Here and there a voice arose above the chorus in a prolonged s-h-a, sha—4 times 2 are—An des, An-des,—or some other scrap of a lesson.

I observed a row of little fellows, all with blue-covered Webster's spellers in their hands, rocking to and fro, and drawling out their spelling lessons. It seemed to make little difference to them what they said, as long as they made noise enough. One bright looking little boy kept shouting f-u-n, fun—f-u-n, fun—and all the time I stayed he kept on spelling fun. I wondered how long it took him to get down his column. Another kept drawling out in a low voice, o-r-e, ore—o-r-e, ore. The teacher was hearing a class in arithmetic. I question whether he heard much of it.

While I waited, the voices grew fainter again; whereupon the master, who stood before a great open fire-place, threw the ruler at the feet of a little girl, with a noise that made her jump off her seat. This was the signal for study. Instantly all the sleepy children started up, and the noise commenced again as loud as ever.

What did it all mean? It was a *reading-out-school*. I asked a friend about it when I reached home, and I was told that, until a few years ago, all the country schools in the State were "reading out schools," where all the lessons were studied after the fashion I have described.

There was one thing about it some of you would have liked. On the grass, beneath a giant tulip-tree that shaded the low house, lay two of the larger scholars with their books, and a little further off, in the shade of some hawthorn trees, were two more studying also. This seemed to be a privilege granted only to the older scholars. You think they needed it, do you not? As I turned my horse and rode away, the distant sound came to me like a hum of bees swarming in the spring.

Boys and girls, whose quiet school room betrays your faintest whisper or slightest shuffle, how would you like such a school? I think I know some that wouldn't mind trying it I smiled to think what these scholars would say to see one of the stately public schools of New York or Boston, and to go through the quiet, orderly rooms. But, notwithstanding their rough log walls, and their queer confusion, many of the most distinguished men of our country have learned their rudiments in an old field "reading-out school."

Let Your Light Shine.—While the steamboat Hazel Dell was making a trip from Cincinnati to Pittsburg, a few weeks since, an incident occurred on board which is worth preserving. At Parkersburg a gambler came on board, and for some time he was very generous in treating with liquor any and all who would drink. In this way he was preparing the way for the game. Presently the table was spread and the gaming commenced.—While the company was seated about the table, and all were absorbed in the game, a Presbyterian minister who had been sitting quietly, observing all that was done, suddenly arose, and gazing at them with his finger directed to heaven, he exclaimed: "*The judgment day is near!*" Had a bolt fallen from heaven, it would not have sent a greater thrill through that thoughtless assembly. The words were uttered with a calm, earnest distinctness that carried conviction to all who heard them. It struck the gambler powerless; his game was instantly deserted." Soon a prayer-meeting was held. In the evening the gambler endeavored to have another game of cards, but in vain. No one would play with him, and at the first opportunity he left the boat.

Inspiration of the Bible.—When De Tocqueville was here, he asked to see a Sabbath school. He was struck with seeing a Bible in the hands of almost every child. "Is this common?" said he to his friend. "What a mighty influence it must have upon the nation!"

Think of the unnumbered Sabbath-school pupils in all Christian lands, each with a book in their hand. More striking still is the thought of all Christians in all lands, sitting each in their private room, every morning before they go out into the world, to read this one book. What must the book be to furnish the minds and hearts of spiritual people with exhaustless supplies of thought and emotion? Not so Shakspeare, nor even Bunyan, copying so close from the Bible, cannot fill such a place. "Do not read Bunyan to me any more," said a distinguished missionary lady near her end, to her husband: "Bunyan tires me, but I can hear you read the Bible without fatigue."

Why has not Josephus' history of the Jews equal power with this book, when relating the very same things? Because inspiration has flowed into the very thoughts and language of the Bible.—*Dr. Adams*,

The Mysteries of A Newspaper.

Henry Ward Beecher writes of "the Office Editors," as follows:

"The world at large do not understand the mysteries of a newspaper; and as in a watch, the hands that are seen are but the passive instruments of the spring, which is never seen, so, in a newspaper, the most worthy causes of its prosperity are often the least observed or known. Who suspects the benefits which a paper derives from the enterprise, the vigilance, and the watchful fidelity of the publisher? Who pauses to think how much of the pleasure of reading is derived from the skill and the care of the printer? We feel the blemishes of printing, if they exist, but seldom observe the excellencies. In like manner, how few of all our readers dream that the *Independent* owes a great deal of its excellence to the springs that lie coiled up in the office, named Officer Editors, in distinction from the editors who originate the articles that appear upon the editorial page?

"We eat a hearty dinner, but do not think of the farmer that raised the materials thereof, or the cook that prepared them with infinite pains and skill, But a cook of vegetables, meat, pastries, and infinite *bonbons*, has a paradisaical office in comparison with an Office Editor! Before him pass in review all the exchange newspapers. He is to know all their contents—to mark for other eyes, the matters that require attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every State in the Union, through the newspaper lens; he looks across the ocean, and sees strange lands, and, following the sun, he searches all around the world for material. It will require but one second's time for the readers to take in what two hours research produced. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. It is his hand that condenses a whole page into a single line. It is his discreet sternness that restricts sentimental obituaries, that gives young poets a twig on which to sit and sing their first lays

"And the power behind the throne, in newspapers, as in higher places, is sometimes as important as the throne itself. Correspondents, occasional or regular, stand in awe of that silent power which has the last chance at an article, and may send it forth in glory or humility. And, in short, as the health of the body depends upon a good digestion, so the health of a paper depends upon that vigorous digestion which goes on by means of Office Editors.

"Ought they not to be honored? And since little fame attends them, they should at least have their creature comforts multiplied. From that dark and dismal den in which they have so long had purgatorial residence, they are at length translated!"

Description of Dr. Chalmers and Mr. Wilberforce.

BY J. J. GUNNER.

When our conversation was concluded, my brother, Samuel Hoare, took me with him on the box of his chariot, and drove Dr. Chalmers and his highly pleasing wife to Wilberforce's, at Highwood Hall, beyond Hendon. Dr. C. and his lady were engaged to stay some days there, and we were glad of the opportunity of enjoying the company of the *senator emeritus*, together with that of Dr. C. for a few hours. Our morning passed delightfully; Chalmers was indeed comparatively silent, as he often is when persons are collected, and the stream of conversation flowed between ourselves and the ever lively Wilberforce. I have seldom observed a more amusing or pleasing contrast between two great men, than between Wilberforce and Chalmers. Chalmers is stout and erect, with a broad countenance—Wilberforce minute and singularly twisted; Chalmers, both in body and mind, moves with a deliberate step. Wilberforce, infirm as he is in his advanced years, flies about with astonishing activity, and while, with nimble finger, he seizes on everything that adorns or diversifies his path, his mind flits from object to object with unceasing versatility. I often think that particular men bear about with them an analogy to particular animals. Chalmers is like a good-tempered lion—Wilberforce is like a bee; Chalmers can say a pleasant thing now and then, and laugh when he has said it, and he has a strong touch of humor in his countenance, but in general he is grave, his thoughts grow to a great size before they are uttered.—Wilberforce sparkles with life and wit, and the characteristic of his mind is rapid productiveness. A man might be in Chamber's company for an hour, especially in a party, without knowing who or what he was, though in the end he would be sure to be detected by some unexpected display of powerful originality. Wilberforce, except when fairly asleep, is never latent. Chalmers knows how to veil himself in a decent cloud—Wilberforce is always in sunshine. Seldom, I believe, has any mind been more strung to a perpetual tune of love and praise. Yet these persons, distinguished as they are from the world at large, and from each other, present some admirable points of resemblance. Both of them are broad thinkers, and liberal feelers; both of them are arrayed in humility, meekness and charity; both appear to hold self in little reputation: above all both love the Lord Jesus Christ, and reverently acknowledge him to be their only Saviour.

A Golden Wedding.

Springfield, Mass., May 16, '59.

One of the most joyful and cheerful gatherings I ever witnessed, took place in this delightful city to-night. The children, the grandchildren, and the numerous friends of the Rev. Samuel Osgood, D. D., who, for many a long year was pastor of the Congregational Church in this place, assembled at his residence to celebrate the golden wedding of this happy couple, who, fifty years ago, joined hands, hearts and fortune. To be present on such an occasion, (unexpectedly), to have the eye rest on an old friend as I entered the dwelling, who, thirty-one years since, bid me and my young bride welcome, as I was to be his guest on a never-to-be-forgotten occasion: then to press the hand of valued friends, and mingle in their pleasures, has stamped on the soul impressions never to be effaced. From far and near they came, old and young, to witness something *new* to most, if not to all. California and New York were well represented, and while the congratulations of friends were mingling in the crowded rooms, the well-spread table invitingly tempted all to draw near and supply the "wants of the inner man." An intereseing letter from Dr. Sprague, of Albany, was read, and the subjoined stanzas were sung to the tune of Auld Lang Syne, under the lead of Solomon Warriner, the former chorister of Dr. Osgoods Society, when all assembled joined in heart and voice, making music in which the angels might gladly join. Long live the old man and his bride."—*N. York Ev. Post.*

Rev. Mr. Wise, son of Governor Wise, a young Episcopal clergyman of Richmond, Va., has so far departed from Episcopalian ideas of propriety, as to preach without notes. He also discards the priestly habiliments, and appears in his ordinary dress, not even wearing a white cravat to distinguish him from laymen. He talks very boldly to the slaveholders about their religious duties to their servants, and being an earnest man, and not at all discreet according to the wisdom of this world, the probability is, that in the slavery matter he will go further, in which case he will certainly fare worse.

The receipts of the American Board for April were $26,798. About half this sum, $13,025 93, is from Massachusetts.

WATER-CURE AND MOTORPATHIC ESTABLISHMENT.

ELECTRO-CHEMICAL BATHS.

DR. BARLOW J. SMITH,

Graduate of the New York Hygeio Therapeutic College,

Has opened a First-Class Water-Cure and Motorpathic Establishment in the large and pleasant house formerly occupied by Mrs. Tilden, on

SEVENTH STREET, BETWEEN I AND J, Sacramento.

THE ESTABLISHMENT IS THE FIRST on the Pacific coast that combines all the advantages of Hygienic medication, and will be equal to any in the Atlantic States or Europe.

By the treatment of Dr. Smith, all *curable* diseases, acute or chronic, can be cured. His *theory* of disease is not that of the old school, hence his practice is not to destroy the vitality and diminish the powers of life by the lancet, cupping, leeching, blistering, burning, purging, and vomitting, means so destructive to real health. Those suffering from weak and inflamed EYES, BRONCHIAL and CATARRHAL AFFECTIONS, DISEASES OF THE HEART, LUNGS, LIVER, KIDNEYS, DYSPEPSIA, CONSTIPATION, APOPLEXY, FITS, PARALYSIS, RHEUMATISM, NEURALGIA, FEVER OF ALL TYPES, FEVER AND AGUE, PUTRID SORE THROAT, CROUP, SCROFULOUS DISEASES, PILES, PROLAPSUS, INFLAMATION OF THE BOWELS, CHRONIC AND ACUTE DIARRHÆA, should try the advantages of this institution before taking poisonous drugs, and thus lessening their chances of a permanent recovery.

☞ CANCERS cured by an entirely new process.

Bone Setting.

Dr. Smith has a knowledge of the ART OF BONE SETTING, so successfully practiced by Dr. Benoni Sweet, of Connecticut, and is the only one in California familiar with his peculiar system. Water is by far the most effectual curative agent in all cases of broken bones, dislocations, sprains, bruises, &c., &c.

FEMALE DEPARTMENT.

The arrangements of the institution are particularly adapted to the successful treatment of uterine diseases and displacements, curvatures of the spine, &c. Dr. Smith will give special attention to this class of diseases, which, according to the decision of the State Medical Board, are alarmingly prevalent in California. Women anticipating confinement will be accomodated with pleasant and separate apartments, the best medical and surgical attention and nurses in the State, and every convenience calculated to render parturition easy and natural, at even less expense than the ordinary charges of physicians.

Gymnasium.

The institution will have a Gymnasium, with various appliances adapted to all degrees of physical strength, where ladies either connected with the institution or not, can take judicious and healthful exercises.

Electro-Chemical and Vapor Baths.

The Electro-Chemical Baths, now conceded to be so valuable when judiciously applied, in eradicating the effects of the Poison Oak, and other poisons, both mineral and vegetable, and in the treatment of Rheumatic, Neuralgic, Paralytic and Cutaneous diseases, will be administered to patients without extra charge.

Insanity and other Mental Derangements.

Dr. Smith having been a teacher of Phrenology, the acknowledged science of mind, and being familiar with the different temperaments which constitute the basis of mental and physical vigor, he is the better enabled to diagnose and treat the diseases of the mind—insanity in all its forms, &c., &c.

Those having friends afflicted with insanity, should call on Dr. Smith, who will satisfy them of his thorough knowledge of the human mind in its healthy and diseased condition.

New York, August 1, 1858.

To Whom it May Concern: This certifies that Dr. Barlow J. Smith is a graduate of the New York Hygeio Therapeutic College, which college has a regular charter from the Legislature of the State, and is authorized to grant Diplomas conferring on its students all and the same privileges and immunities in relation to the practice of the healing art, that is conferred by the Diplomas of any Allopathic or other Medical College in this country.

Dr. Smith has also devoted much attention to Phrenology, especially in its connections with Physiology and Pathology, a portion of the time under the instructions of Fowler & Wells of this city, and has labored *successfully* as a teacher and lecturer on these subjects.

R. T. TRALL, M. D.
Principal N. Y. Hygeio Therapeutic College.

Complimentary Resolutions.

At a close of a course of ten lectures on Phrenology and Physiology by Dr. Barlow J. Smith, at the Hygeio Medical College, New York, the following resolutions were unanimously adopted by the medical class, with the request for their publication in the Phrenological and Water Cure Journals:

Whereas, We have listened with pleasure and profit to a course of lectures by our fellow-student, Dr. B. J. Smith, on Phrenology and Physiology, and as we deem the *science* of Phrenology as connected with Physiology, of the utmost importance, therefore,

Resolved, That in Dr. Smith we recognize a teacher of whom this College may well be proud, and that he is capable of reflecting honor upon the sciences he so ably demonstrates.

Resolved, That his discoveries in Physiology claim our highest attention and regard as reformers and students of nature.

Resolved, That we highly appreciate Dr. Smith's application of Phrenology to the study and diagnosis of disease; and that as students of medicine we have derived principles of diagnosis which are of inestimable value, being enabled to determine, from an examination of the head, to what particular disease a person is predisposed.

Resolved, That as the principles of Phrenology by which Dr. Smith determines the healthy or diseased condition of the body are original, not having been claimed or set forth by any other individual, he deserves great credit for their discovery.

Resolved, That as Dr. Smith intends to leave our institution soon for a permanent residence in California, with a view to the dissemination of these truths and the principles of Hygiene, as taught at this College, we heartily recommend him to the friends of our cause wherever he may locate.

(Signed)
A. T. HAMILTON, M. D.,
B. W. CHILDS, M. D.,
E. H. PHILLIPS, M. D.,
} *Committee.*

Dr. Smith will attend patients in all parts of the city, so far as he can consistently with the interests of those in the institution.

Persons can be accommodated with Baths and treatment at the institution without board if desired.

THOMAS HILL will attend to the business department of the institution.

The families of Dr. Smith and Mr. Hill will reside in the institution, and no pains or expense will be spared to make it a pleasant and health-restoring home for invalids.

A limited number of persons desiring PHYSIOLOGICAL DIET can be accomodated.

TERMS:

Consultations, verbal or by letter, ...FREE.
For Board and Treatment, per week,..................$20 to $30 00
(according to the attention required.)
Examination, with verbal advice for home treatment, ...5 00
" " written " " " 10 00

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BARLOW J. SMITH, M. D.

References.

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L. Upson, "
Isaac Lohman, "
J. B. Wooster, "
Thos. Gardner, "
L. A. Booth, "
H. P. Osborn, "
C. Cole, "
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Mr. C. T. Fay, San Francisco.
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TO THE PUBLIC.

Dr. Smith having established a first class Water Cure and Motorpathic Institution in this city, and feeling a great interest in the success of such an Institution, based upon natural and rational principles of the healing art, I have taken charge of the business department. Dr. Smith is a graduate of a regularly chartered Medical College, a thorough Physician by nature, as well as education, and I can assure those who consult him and adopt his treatment, that they will rejoice in the inspiration of returning health, and verify all that is said in his favor.

THOMAS HILL,
Late of Hill, Wooster & Co.

Motorpathy, or Movement Cure.

Of MOTORPATHY, it is only necessary to say here that Peter Henry Ling, the originator of this system, was a Swede, and that his system has been practiced in Sweden in an institution sustained by Government, for nearly forty years, and that it has received the highest commendations from several governments, commissions of inquiry, and physicians of the highest standing.

Bayard Taylor, who was treated in the institution at Stockholm, thus speaks of it:

"Ling's system not only aims at reducing to a *science* the muscular development of the body, but by means of both active and passive movements, at reaching the seat of the disease and stimulating the various organs of the body to a healthy action. In the former of these, Ling has certainly succeeded; there is no other system of muscular training that will bear comparison with his. During the time of my attendance I could not help but notice the effect of the discipline upon the patients, especially the children. The weak and listless gradually strengthened themselves; the pale and sallow took color and lively expression; the crippled and paralytic recovered the use of their limbs—in short, all, with the exception of a few hypocondriacs, exhibited very marked improvement. There was no voluntary exercise, everybody was being exercised upon. The result of my observations and experience was that Ling's system of physical education is undoubtedly the best in the world, and that as a remedial agent in all cases of congenital weakness or deformity, as well as for those diseases which arise from deranged circulation, its value can scarcely be over-estimated."

There are several institutions in the United States established upon this system, of which we will mention that of Charles F. Taylor, M. D., in New York city, the celebrated institution of Dr. Hamilton, of Rochester, N. Y., (exclusively for women,) and that of Dr. Halsted, at Round Hill, Northampton Mass.

Hydropathy.

The success and advantages of Hydropathy over the old system of poisonous drug medication, are well known.

In the use of water, Dr. Smith does not rely upon cold water alone, but upon water of all temperatures, according to the strength of the patient and the nature of the disease, *in connection* with all other hygienic conditions, such as AIR, ELECTRICITY, DIET, REST, EXERCISE, &c., &c. Neither does he believe water will "wash out all diseases," as some Allopaths are ignorant or malicious enough to charge upon Hydropathists; but as water enters more largely into the constituents of the body than all other elements combined—the new-born infant being composed of about *ninety* per cent. of water, the adult of about *eighty* per cent., and as water forms about *ninety* parts of one hundred of blood, the fluid which supplies every part with its vitality—consequently the human system has more affinity with water and yields more readily to its influence than to any and all other elements known to the *materia medica*. Those who have seen its power and given it a fair trial never go *back* to drugs. Wherever there is disease, there is generally inflammation, and what will absorb heat so readily and surely as water? You who are sick, ask yourselves if there *can* be any affinity between your systems and poisonous drugs. A few years since there was not an advocate of Hydropathy, now there are hundreds of thousands in the United States and Europe to testify in its behalf. Try it and you will bless the day. [ap 7.

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Whole expenses for board, tuition, room, family superintendence, and fire wood, **$100 for three months,** paid monthly in advance.

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For information, address the Principal at Folsom.

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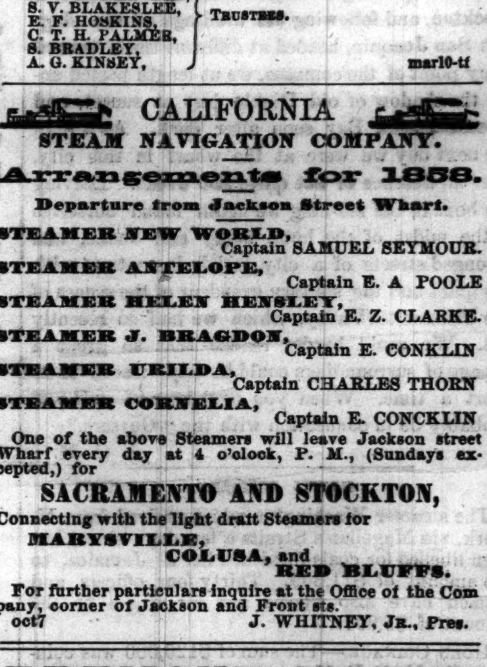

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